Ἡμέρα Ἀναπαύσεως

OR, A DISCOURSE OF THE MORALITY OF THE SABBATH, BEING AN EXPOSITION OF *Exod.* XX. *v.* 8, 9, 10, 11. With *Prayers* Relating thereunto.

Humbly offered to this present Age.

By *JOHN GREGORY*
Archdeacon of *Glouceſter.*

The Second Edition.

Οὐ γὰρ ἡμελέσας δόξης μοι μέλει, ἀλλὰ τῆς ἀμελέσας σωτηρίας. *Chryſ. in Act. Apoſt.*

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TO THE
Right Honourable,
JOHN,
Lord Viſcount *Soudamore*.

MY LORD,

THIS Poſthumous piece of my Honoured Father, was Compoſed in that Houſe, which your Lordſhips Renowned Grandfather Erected at his own great Coſt, and ſetled for ever upon the Church; annexing thereunto a Generous Maintenance for ever upon the ſucceding Miniſters of this his Pariſh. But I am induced by a greater motive to prefix your Lordſhips Name to this Treatiſe, *viz.* your Lordſhips being Heir not only to the Eſtate and Honourable Title, but alſo to the Virtues that made your Grandfather and others of your Anceſtors ſo Illuſtrious. Whoſe worthy deeds are Recorded by * Noble and Learned Pens.

* *Spelman*: Sir *William Dugdale*, &c.

The Authors Honourable Patron did make himſelf beloved by God and good Men, *particularly* by Reſcuing the *Revenues* that were Dedicated to God's Worſhip from the hands of Avarice and Oppreſſion: And *He*

himself had an Ambition to imitate in some measure, so Noble an Example, by Rescuing the *Time* that is set apart for Divine Worship, from the Sacrilegious Profanation of Licentiousness and Irreligion.

But being obliged by the Printer, through want of Room, to shorten by at least three parts in four the Dedication I had prepared, I must Conclude with assuring your Lordship, that, as through your Generous Bounty I succeed my Father in his Parsonage, so shall I follow (by God's Grace) his Example, in daily offering up my most hearty Prayers for the Happiness of your Lordship, and all your Noble Family, who am

MY LORD,

Your Lordships for ever

Obliged, most Grateful

and Obedient Servant,

Hemsted, May 18. 1681.

JOHN GREGORY.

THE

THE AUTHORS PREFACE.

MY design in the following Papers is not to renew any disquietments about the day of Rest, (that be far from every one, who beareth good will to Sion) but only to provoke persons born and residing in a Christian State, where one day in a Week is set apart from the common businesses of the World, in order to better attendance upon Spiritual concerns, to imploy that day accordingly. Which as 'tis a thing that good men will judge reasonable and fit to be done; so can I not imagine it should be thought inexpedient to attempt the perswading it, especially considering the great decay of Christianity among us, and the multitudes of people, that have no regard to God, nor mercy for themselves. Now, although to excite hereunto, I have used variety of argument, yet shall I not be offended, if all of them be not equally received, so any of them stick, and attain their end; though even those which seem less esteemed in the Church, may perhaps be found to have more weight in them, than has been thought by some. I have my aim, and shall think my time well spent, if the thing be done, that is, if people will on the Sunday a little more solemnly remember God, and their own Souls, though

they do it upon different grounds; foraſmuch as ſome of them have been made matter of diſpute, but that people ſhould take all opportunities of getting, exerciſing, and improving in grace, was never yet controverted by any. And as much out of queſtion is it, that an Hebdomadal Sabbath hath ever been obſerv'd in the Church of God, whether Jewiſh *or* Chriſtian, *from* Moſes *King in* Jeſurun, *unto our preſent Soveraign Lord* CHARLES *the Second, King of* England. *And that in the Chriſtian Church by all Parties, who, though diſſenting in other things, have ſtill conſented in this. If therefore the day be allowed of, let it alſo be ſpent to the beſt advantage. I very well know, that the Kingdom of God lies not in the obſervation of times, nor in extrinſick performance of Duties: but we alſo know, that theſe things are a ſerviceable means, tending up thereunto; and as ſuch do we plead for them, and no otherwiſe.* The God of Peace and Holineſs gather us up out of all our Enmities and Impieties into the Uniform Being of his Righteouſneſs and Love, and ſo perfect us in Chriſt *Jeſus*, that we may attain unto the end of all the Ordinances and Services of this Low Eſtate. *Amen.*

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Exod. xx. v. 8, 9, 10, 11.

Remember that thou keep holy the Sabbath-day, Six days shalt thou labour, and do all that thou hast to do; but the Seventh is the Sabbath of the Lord Thy God. In it thou shalt do no manner of work; Thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in Six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day; wherefore the Lord blessed the Seventh day, and hallowed it.

A DISCOURSE OF THE *Morality* of the *Sabbath*, BEING AN EXPOSITION OF *Exod.* xx. 8, 9, 10, 11.

SECT. I.

THE Lord having in the former words (for so the term *Decalogue* warrants us to call these Commands) given charge concerning His Worship, both as to the Object and Manner thereof, doth here in this Fourth word of Command direct and appoint the time of it. And indeed it is but fit, that He, who first set the wheels of time a going, should assign what part thereof He pleaseth unto himself.

'Tis a sober notion of the excellent * *Spelman*, concerning the diversity of God's demandings,

* *of Tithes*, cap. 5.

mandings from our Goods and from our Time; of the former he wills the *Tenth*, forasmuch as though we have them by his bounty, yet it is in conjunction with our own labour too: whence he requires the less, allowing us, as it were, for our charges therein. But of the latter He calls for the *Seventh* part, because we have it all wholly from his bounty, without any industry of our own. So that we being at no labour or charge hereabouts, the greater share is justly due to Him out of it.

A Week is an aggregate account of Time, and the most ancient, except that by Days (which yet is but Six days elder) and it would be strange, we should still make this account of Time, and none of God therein. One Day therefore He will have in Seven, but no more, as well knowing our bodies and bodily affairs require great waiting upon, to which therefore He hath allotted Six.

Yet his meaning is not, that we wholly forget Him on the other Six days, (some portion even of them is due to him) but that we commemorate Him more solemnly, and publickly on the Seventh. Nor that we quite forget our selves on the Seventh day (some portion even of that is allowed to us) but that He, who had the least part of the other Days, have the greatest of this. And no Piety sure will think this too much.

This Fourth Commandment is, as no other, Affirmative and Negative too in Terms. All the rest are laid down in one form,

form, and that for the most part Negative (to shew our pronity to evil, and what is Religion's first work, *viz.* to bring us off there-from) though under that the contrary part is also understood; but here both are expressed, the Affirmative, *Verse* 8. *Remember* ---- The Negative, *Verse* 10. *In it thou shalt not do* ----

We will first read the words out of the *Hebrew*, and then part them into several Heads of Discourse.

Thus then the Lord commandeth. *Remember the day of the rest to sanctifie it* ---- *Six days* ---- *all thy work* (Function or Trade) *and the Seventh day* (is) *a rest unto the Lord thy God. Thou shalt not do all work**, *Thou and thy Son* ---- *For* (in) *Six* ---- *wherefore the Lord blessed the day of the Rest* (or Cessation) *and hallowed it.*

* In it (i. e.) upon that day.

I am not offended at the word, *Sabbath*, but have not used it in this reading for three Reasons. 1. Because 'tis an *Hebrew* word, and ought to be Translated as well as others. 2. Because the Gentile Christians heretofore were, and some parties of Men still are displeased therewith, though these now with less cause than they formerly. And perhaps the retention of the Original term may be some occasion hereof. We have spoke *Hebrew* so long, that we have almost forgot, at least do not consider, what the word signifies, about which we contend. 3. Because it being Equivocal and Attributable

unto other Feasts, which were purely Judaical and Temporary, I would hereby deliver the Seventh day, appointed for an holy Rest, from these Exceptions and Objections, which are justly made against those other; that it be not accused where it is not guilty, nor brought under the same condemnation with them meerly for the sake of its Primitive name: However I may perhaps sometimes use either the *English* or the *Hebrew* word indifferently in the following Discourse.

The whole Commandment consisting of Four Verses, is divisible into these Four Parts.

1. The Prescription of a set Day for extraordinary use. *Remember the Day of Rest* ---- and which Day that is, follows, *And the Seventh is*, ----

2. The manner of celebration of this day, and that consists in Two things; *Cessation*, *Thou shalt not do* ---- and therefore is it called the Day of *Rest* or *Sabbath*; *Sanctification*, To keep it holy.

3. The extent of the Obligation, or, the Persons concern'd in this celebration, and they are all, of what Sexes, Ages, Conditions, Kind or Country soever, each according to his several capability. *Thou*, and *thy Son*, *Daughter*, *Man-servant*, *Maid-servant*, *Cattle*, *Stranger* ---

4. The reason of the whole, *viz.* God's example, *Verse* 11. *for in Six Days the Lord made* --- *and rested* --- And hereunto will be added a few more obligatory Considerations in due place.

SECT.

SECT. II.

The Prescription of the Time.

THE first thing that comes under Consideration, is the Prescription of a certain Time for extraordinary purpose; and that Time is a Day, and that Day is the Seventh, and that Seventh is the Day which succeeds with all people next after their Six days of labour. So the great Lawgiver here expressly. *Remember the day of Rest to* —— but which is that Day of Rest? It follows, *Six days shalt thou labour, and the Seventh*, that which comes next after the Six working days, *is a Rest or Sabbath unto the Lord thy God.* Nature directs unto the dedication of some Time to God, but Institution and positive Precept calls for this individual Day: Which though it be sufficiently enjoyn'd in, and established by this Fourth Commandment, even unto perpetual Generations; yet will it be to some purpose, now we are speaking of the Prescription of Sacred Time, to inquire a little also into the Time of its Prescription, and see whether this Seventh day of holy Rest were ever appointed before now, and if so, when?

Much Controversie and Digladiation has been about this. I shall lay aside all prejudice and engagement to parties (having no concern but for the interest of God among

men) and deal as fairly and candidly as I may. That it was appointed before the Decalogue was given, is undoubtedly true. The First word זכור *Remember*, seems to intimate as much, that God speaks here of the *Sabbath*, as of a thing already instituted: for things past are properly the object of remembrance. But this may be cavill'd at. Further then, in *Deut.* 5. 12. 'tis added, *As the Lord Thy God commanded Thee.* When, or where? If you say on Mount *Sinai*, then, why are these words subjoyned only to this Commandment with the next, when all were given forth in *Sinai*, as well as these? Look backward then we must, the only Query is, how far backward? The * *Talmudists* deliver, that the *Sabbath* was instituted in *Marah*, within a month after their departure from *Egypt*, in the year of the world 2500, and about 40 days before the promulgation of the Decalogue on *Sinai*: and they give us a *Talmudical* reason for it, *viz.* the Final letters of the words בְּאֲשֶׁר צִוָּךְ יְיָ אֱלֹהֶיךָ making up the same number which the letters of the word מרה do, *viz.* 245: we find none of this in the Scripture, only *Exod.* 15. 25. we read that in *Marah He made a Statute and an Ordinance*, which according to them must needs be that of the *Sabbath*: for so the Tradition

* *Baal Hotbun.*

Whence R. Sol. Jarchi adds to the word צִוָּךְ *by way of Scholion* במרה.

Vid. Sol. Jar. Seld. de Jure Nat. Lib. 1. *c.* 10.

Tradition of the *Hebrews* runs, *That here the Seven Precepts to the Sons of Noah were renewed, and that of the Sabbath given with some others.* Which *some*, I suppose, they mean by *His Commandments and Statutes* mentioned *Verse* 16. A likelier place than *Marah* to find the *Sabbath* commencing in, and somewhat nearer to its repetition from Mount *Sinai*, in the wilderness of *Sin*, which was the *Israelites* second Stage from *Marah*; for from *Marah* they came to *Elim*, from *Elim* to *Sin*, and so afterward from *Sin* to *Rephidim*, and from *Rephidim* to *Sinai*, where the Ten Commandments were given forth. But neither will this do the business for which it is produced, though the same *Sol. Jarchi*, who says the *Sabbath* was instituted in *Marah*, does yet affirm that 'twas blessed and sanctified in *Manna*. What difference there is between the *Sabbaths* being instituted, and blessed and sanctified, I understand not. We find indeed in the wilderness of *Sin*, *Exod.* 16. the *Israelites* gathering *Manna* every morning, enough for that day; only on the Sixth day they took a double portion, enough for two days; because the next being the Seventh day, was the *Sabbath*, whereon God would cease sending it, and accordingly they were to cease gathering it, *Verse* 23, 24, 25, 26. Here's a *Sabbath* we see, before the *Decalogue* was given; but we see nothing to prove it the first *Sabbath* yet. *Moses* tells them, *Verse* 23. *This is that which the Lord hath said*

 Where

Where or when did He lay it? We are cast backward again. If we go up to *Verse* 4, 5. there is only the appointment of the double portion on the Sixth day, because of the return of the *Sabbath* on the next; and nothing withal of a new Institution of what had never been before. Rather in this Chapter is the *Sabbath* spoken of as a thing that formerly was, and the new thing that God did now was the sending of *Manna* for their food; which they had fresh every day, only on the Sixth day they had a double portion, because of the weekly return of the *Sabbath*, on which they had something else to do, than to be running out abroad to fetch home their dinner. This seems plain from *Verse* 29. Wherefore, whereas 'tis said, *Verse* 23. *To morrow is the rest*, the meaning may be only this, You have this day, being the Sixth, gathered a double quantity of Bread, take your portion thereof for this day, and lay up the rest for the morrow; because the morrow being the *Sabbath*, none of it will be sent down. Yea, the people themselves seem of their own accord to have gathered double on the Sixth day, because the Seventh was *Sabbatical*, which they could not have known, had this been the first time of appointment; for *Moses* seems not as yet to have acquainted them with God's order to him, *Verse* 5. of gathering a double portion on the Sixth day, but only that they should gather each day enough for it self: otherwise what's the

meaning

meaning of *Verse* 22? *All the Rulers of the Congregation came and told Moses.* They saw just before, that *Moses* was angry at their leaving part of it until the morning, and now seeing them gather a double quantity, they thought the people had offended again (which they could not have thought, had *Moses* told them of the order, *Verse* 5.) and therefore came, and acquainted him herewith. No, says *Moses*, 23. *This is that, which the Lord hath said, viz. Verse* 5. 'Tis no more, than they ought to do, 'tis the thing I had in charge, that they should do, namely, gather a double portion on the Sixth day, though upon other days they are to gather but for one day, yet, *This is that which the Lord hath said, viz.* that they gather on the Sixth day for two days: and so *Moses* goes on, *To morrow* (you know) *is the rest of the holy Sabbath* (for these words seem to be *Moses*'s, not God's) *Bake* (*i. e.*) provide ye what will serve this day, and reserve the remainder till the morrow, and what is kept for the *Sabbath* will not stink, as that which is left over and above till the morning of other days. Moreover, that the *Sabbath* did first not commence here, may be argued from *Verse* 27, 28. They were told, there would be none on the Seventh day, and charged therefore to provide accordingly on the Sixth. Yet some of the unbelieving and disobedient sort would be going forth to try however. Why, says God hereupon, *How long refuse ye ----?* which speaks wonted

ted and accustom'd transgression of a long standing Law? He would hardly have said *How long?* if this had been the first *Sabbath*, and this their first transgression. And lastly, if the *Sabbath* had begun now upon the cessation of *Manna* on the Seventh day, it's like some notice would be taken hereof in the grand reason of its Institution; and whereas 'tis now said, *For in Six days the Lord made and rested the Seventh*—we might rather have expected, that it should have been said, For in Six days the Lord sent you down *Manna*, and ceased there-from on the Seventh. But as no account can be given, why God's making the World in Six days, and resting on the Seventh, should be exhibited as a reason of the *Sabbath*, if it were now instituted in the wilderness of *Sin*; so the exhibition of this reason gives us to understand, that the day on this ground being hallowed before, (therefore it was, that God sent not down *Manna* thereon) Well then, backward we must still go to seek the time and place of the *Sabbath's* first appointment: and in this retrogradation I could point unto something like Sabbatizing (perhaps 'twas the same) among the *Israelites* in *Egypt*. But I think that will be more seasonable by and by. Pass we up then to *Genesis*, and there we find a very deep silence in this matter, till we come to the end of the Creation in the second Chapter. And here perhaps it may seem somewhat strange, that throughout this whole Book and the lives of

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the Patriarchs both before and after the Flood, being the story of above 2000 years, there should be no mention made of a *Sabbath*, but only in this one place, if so be it was ordained from the beginning. Howbeit I shall not fear to venture for the Affirmative, and to make it appear, before I have done, unto the unbiassed Reader, that the Patriarchs in *Genesis* observed the Seventh day, though there be so little said of it, and that because God had appointed it unto *Adam*, of which there is so much said, that I think nothing can be more or plainer. Wherefore to draw up to an head, I say, it seems most probable, rational and consonant to the Scripture, that the Seventh days rest was Instituted, neither in the wilderness of *Sinai*, nor in the wilderness of *Sin*, but in the Garden of *Eden*; and if so, I suppose no body will question the Patriarch's observation thereof, though it be not recorded in Terms: for as we gather the Institution of some things unrecorded, from the practice thereof recorded, so may we the practice of other things from their Institution. Now that the *Sabbath* was Instituted in *Paradise*, is as plain as words can make it, from *Gen.* 2. 2, 3. Two things God does here. 1. He rests himself, *Verse* 2. *And on the Seventh day God ended ---- and rested ----* (*i. e.*) gave over creating any more Beings *; for that God wrought on the Seventh day, and so broke his own *Sabbath*,

* ἔλαβεν ἀπὸ τῶν ἔργων ἐπιχειρίαν. *Joseph.*

is

is a strange and groundless fancy of some, however they may think to serve themselves of it: and this is evident from *Verse* 1. *Thus the Heavens and the Earth were finished, and all the Host of them.* The words immediately before tell us what day 'twas then, *And the evening and the morning were the Sixth day.* If all then were finished on the Sixth day, there could nothing be made on the Seventh: Which also further appears from *Exod.* 20. 11. where 'tis said, *in Six days the Lord made Heaven and Earth, the Sea and all that in them is.* Nothing therefore was made on the Seventh day: whence it there follows, *And rested the Seventh day.* 2. As God rests Himself, so He does appoint it an holy rest unto Man: for that's the meaning of blessing and sanctifying it, *Verse* 3. *And God blessed the Seventh day and sanctified it; because* ---- some put ' here in ויקדש for, *id est*; And God blessed the Seventh day, that is, sanctified it. And what's the meaning of *Sanctified it?* Why, *Solennem haberi voluit*, he would have it a little more sacred and solemn than the rest*. For in Sanctification are these two things, *separatio* || *ab aliquo, applicatio ad aliquid.* To Sanctifie therefore is to Segregate from common use, and to destine unto some more holy or extraordinary use, whether it be thing or person. This notion is too frequent in the Scripture to need here particular instances: And thus

* ἀφώρισεν αὐτὴν, so Chrys. explains ἡγίασεν.

|| Aquin.

God ſanctified (*i. e.*) ſeparated or ſet apart the Seventh day from ordinary uſages unto more ſpecial and heavenly employment. But herein men are agreed; 'tis not the notion of Sanctification they contend about, but the time when the Seventh day was ſanctified. They, who diſſent in this buſineſs, ſay, that theſe words in *Geneſis*, *And God bleſſed the Seventh day and ſanctified it*, are ſpoken by way of *Prolepſis* or Anticipation, becauſe at the giving forth of the Law afterward the Seventh day was ſanctified upon the account of this reſting of God now; and to make this go down the better, they ſhew where the figure call'd *Prolepſis* has place in other Scriptures. To this I return, that it ſeems very unmeet, yea unreaſonable, to admit of any ſuch Figure in this Text, and that the words rather ſpeak for a preſent ſanctification at this very time. I very well know, that the Scripture ſometimes ſpeaks by way of anticipation; but becauſe there is a neceſſity of owning this in ſome places, I cannot therefore allow it here, where 'tis ſo far from being neceſſary, that it ſeems repugnant unto all fair reaſoning and ſenſe. That God reſted now will be granted *, and why ſhould it not alſo be granted that God bleſſed it now, ſince He bleſſed that day on which He reſted? Yea, and ſince His own reſting was the cauſe of his bleſſing and ſanctifying it? *And*

* *Yea, that this Text affords a ſufficient intimation of the equity and reaſon of the Sabbath, Dr.* Heylin *grants.*

God

God blessed — because that on it He had rested from all his work *: Otherwise what can be offered, why the *Sabbath* should be deferred so long, when God's cessation from his work of Creation was the ground of its Benediction and Sanctification? and when withal it did surely as much concern the first Ages of the World, to celebrate and record its making, as those that came after? I say, what reason can be offered, why, when the reason of the Institution was so early, it should not yet be Instituted, till 2500 years after, and that 900 years too after the World was unmade again, (*i.e.*) marred and destroyed by the deluge? I cannot think, but that this reason would be offer'd to *Adam*, and the Patriarchs, who were nearer to it, as well as to the *Israelites* farther off. For 'twould be an huge *Prolepsis* indeed, should we admit of any, and *Moses*'s meaning would really be this; And on the Seventh day God ended — and rested on the Seventh day — and five and twenty hundred years after God blessed the Seventh day and sanctified it: because that in it he had rested from all his work five and twenty hundred years before. The Masters of speech do in some cases bid us consult with our ears;

* *Dr. Hopkins grants, that this resting and sanctifying the Sabbath by way of purpose and intention were coetaneous, but not the Sanctifying it by way of actual Execution: but why not this latter way, since the reason given of its being Sanctified at All did now take place?*

ears *; if any one's can endure such harshness as this, I confess they are not such as I wear. No, *Moses* speaks plainly and intelligibly. Κατέπαυσε τῇ ἡμέρᾳ τῇ ἑβδόμῃ, *Verse* 2. --- καὶ ἠυλόγησε --- *Verse* 3. and not only so, but ἠυλόγησεν --- ὅτι κατέπαυσε --- which things duly considered make it evident, that there's no more distance in time between God's resting on, and sanctification of the Seventh day, than there is in place between the two words, which signifie each of them, and that's very little, or none at all. Yea, though I were of the adverse opinion, yet supposing that there had been a Sanctification of the Seventh day in *Paradise*, and that *Moses* would have told us so, I should however think, that He would not, perhaps could not have done it in plainer terms than he has done, unless he had had as clear a prospect of future opposition, as he had a retrospect of past Institution: which makes even *Chrysostom*, who is among others produced by the opposite party, as a favourer of them, to * confess thus much, (and this Confession may be set against any other Citation out of him to the contrary.) ἤδη ἐντεῦθεν ἐκ προοιμίων αἰνιγματωδῶς διδασκαλίαν ἡμῖν ὁ θεὸς παρέχεται, παιδεύων τὴν μίαν ἡμέραν ἐν τῷ κύκλῳ τῆς ἑβδομάδος ἅπασαν, ἀνατιθέναι καὶ ἀφορίζειν τῇ τῶν πνευματικῶν ἐργασίᾳ. Which signifies thus much, That God did from the beginning teach us to devote one

* *And good reason for* Job 12. 11.

* *In Gen.*

one whole day in the circle of a Week unto spiritual operations. I may grant, that He did not now so explicitly and distinctly appoint the circumstances and manner of celebration, no nor so solemnly and formally give forth the Law it self, as afterwards under *Moses* (and so his αἰνιγματωδῶς may take place) but yet He taught us to dedicate one day in Seven unto Him, and that ἐκ προοιμίων, from the very beginnings, when as *Adam* was yet but a day old; this himself witnesseth, and that not enigmatically, but plainly *. But to put this matter out of doubt, and to clear it up beyond all exception, The fourth Commandment, as given forth from Mount *Sinai*, doth it self prove the sanctification of the Seventh day from the beginning; for therein after the exhibition of God's own practice

* Again, mentioning three rests, He calls the first τὴν τοῦ σαββάτου, ἐν ᾗ ὁ Θεὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ. *Hom. 6. in Epist. ad Hebr. p. 462.*

More plainly yet *Lactant. l. 7. Mundum Deus sex dierum spatio consummavit, diémque septimum, quo ab operibus suis requievit, sanxit. Hic est autem dies Sabbati* — And *Josephus*, τῇ δὲ ἑβδόμῃ ἀναπαύσασθαι — ὅθεν καὶ ἡμεῖς χρὴν ἀπὸ τῶν πόνων καὶ ταύτην ἄγειν — *Ant. Jud. l. 1.* where his ὅθεν may refer to the time of the Sabbaths commencement, as well as to its cause; for otherwise it will look odd and unaccountable, that the reason hereof should be so very early, and yet men's observation of it so exceeding late: ἡ τοῦ σαββάτου κατάπαυσις πάλαι γεγένητο, καὶ ὅτι κατ' ἀρχὰς ὁ κόσμος τὴν σύστασιν ἔλαβε. *Theophyl. in Heb. 4.* ὁ Θεὸς καταπαύσας ἀπὸ τῶν ἔργων τῶν εἰς σύστασιν τοῦ κόσμου, σάββατον τὴν ἡμέραν ὠνόμασε. *Idem Ibid.*

ctice and example, *Exod.* 20. 11. *For in Six days the Lord made --- and rested ---*'tis immediately added and infer'd, *Wherefore the Lord blessed the Seventh day, and hallowed it*; *διὰ τοῦτο*, say the *Septuagint*, for this very cause did he bless and sanctifie it: He speaks of it as of a thing not now a doing, but as already done long before. Now if we ask when or where the Lord blessed and hallowed the Seventh day, we shall not find that he did it any where from *Adam* to *Moses*, but only in the second of *Genesis*, presently upon the finishing his work of Creation; and this he again reminds the *Israelites* of from *Sinai*, that they might be the more careful to remember their own duties hereon. So that hence 'tis evident, that the *Sabbath* day was not charged upon the *Israelites* as a new Institution; but as that which had been ever of old, only wanted fresh reinforcement; and that when God rested himself, he hallowed also that day of rest unto man. The Proselytes unto *Tostatism* would do well to think hereof.

Now if the Seventh day were thus sanctifi'd from the beginning, I think we need not question the Patriarchs observation thereof in their generations. We read *Job* 38. 7. that at the Creation, *The morning Stars sang together, and all the Sons of God* --- and can we think, that the first Fathers upon Earth sat still and silent? We may rather fairly judge from what has been pleaded, that they also bore their part in praising and celebra-

ting God's Wisdom, and Power, and Goodness in the World's Creation, and that for this they had some more solemn time too, even by Divine appointment. Yea, what if *Job* in that place means *Them* by the Sons of God, as he does Angels by the morning Stars? Sure we are, S. *Luke* calls *Adam* the Son of God, *Luc.* 3. *ult.* and so does *Moses* too, his holy line by the same honourable appellation, *The Sons of God*, *Gen.* 6. 2. The *Chaldee* Paraphrast believed this of *Adam*; he would never have told us else, that the 92 *Psalm* was used by the first Man as an Hymn for the *Sabbath* day. Yea, the * *Oxford* Professor allows us to say, that there was in the Families of the Patriarchs that which he calls *liberam observantiam*, a certain kind of free observance of the *Sabbath*, and that by vertue of God's first benediction and sanctification thereof. His words are these, *Sabbati forsan quis dicat invaluisse in ipsorum* [*Patriarcharum*] *familiis, ex primâ benedictione & sanctificatione liberam observantiam.* Though by his leave I do not understand how it could be free (if by free he means such an observance as they might have let alone if they would) and yet arise from God's first sanctification, (*i. e.*) appointment of the Seventh day. 'Tis urged by some from *Gen.* 4. *ult.* that sure there was some time also set apart more solemnly for that invocation and worship of God. There's plain indication of the week (is there

* *Dr.* Prideaux *Orat.* 7. *Inaug. de Sabbato.*

there none of the Seventh day which bounds it?) in *Noah*'s staying *yet other seven days*, *Gen.* 8. 10. and, *yet other seven days*, *Verse* 12. *Totastus*'s answer hereunto might better have been let alone by the Sabbath-Historian (if I may so call him, who writes passionately and industriously for one side, whereas the right Historian impartially and unbiass'dly relates matter of fact on both) for the Moon's waxing seems to have had no hand in the encrease of those waters, nor her waning in their decrease. Wherefore we may not think, that *Noah* had respect to her or her quarters in this extraordinary deundation, where 'tis said, that *he stayed yet other seven days.* Others reckon *Abraham* to have observed the Seventh day from *Gen.* 26. 5. thinking it strange, if the *Sabbath* should be comprehended under none of these four terms, * *my Charge*, *Commandments*, *Statutes*, *Laws*. Especially considering further, what the Rabbins note, that *Abraham*'s name contains the number 248 (א, 1. ב, 2. ד, 200. ה, 5. ם, 40.) which is the number of all the Affirmative Precepts, whereof that of the *Sabbath* must needs be one. Ay, and to confirm this yet more, they say, that a Child was not to be Circumcised till the Eighth day, that so there might be the interposition of a *Sabbath* for its greater benediction. *Jacob* is thought to have had regard to the *Sabbath* in pitching his Tent before the City, *Gen.* 33. 18. *Quia*

* προστάγματα, ἐντολαί, δικαιώματα, νόμιμα.

Sabbatum (*aiunt veteres*) *instabat, non licebat ei ulterius proficisci, sed subsistebat ante urbem*: So *Manasseh Ben Israel*. He might go no farther, because of the approaching day of rest. But did not the *Israelites* keep the *Sabbath* in *Egypt*? It seems they did by the speech of *Pharaoh* to *Moses* and *Aaron*, Exod. 5. 4, 5. *Wherefore do ye, Moses and Aaron, lett the people from their works? Get —— Behold, the people of the land now are many, and you make them rest from their burdens.* This latter verb is וְהִשְׁבַּתֶּם you make them Sabbatize from their burdens; 'tis the same word that is used for the Seventh days rest every where. I do not think hereby that the *Ægyptian* Tyrant spake *Hebrew*, but I think he used such a word in his own language, which signified the Seventh days rest, and that *Moses* understood it so, and therefore translated it in the *Hebrew Exodus*. And this seems yet more plausible, because consonant with *Pharaoh*'s Politicks, and reason of State here suggested. His design was to wear out the *Israelites*, or keep them under at least by oppression and hard service. Now whereas he had formerly observed, that 'twas their constant course to rest one day in seven from the businesses of the other six, he thought this would thwart his purpose, and therefore resolves they shall work every day; for as much as from their septenary rest might follow these two ill consequences: First, that their bodies, though sufficiently tired with six days slavery, would yet by this

this means get ſome recruits and refreſhment, and ſo not readily ſink under his Tyranny, whoſe aim it was to leſſen their number. And ſecondly, that their perſons being reſpited from their ordinary employment, would have the more leiſure to contrive plots againſt him, and better opportunities to accompliſh them. To prevent both theſe, he'l allow them no breathing time, but forces them to unreaſonable labour all the week long. And becauſe they, or *Moſes* and *Aaron* might offer at the contrary, therefore he thus quarrels with them. But becauſe his firſt aim might ſeem ſomewhat odious for the cruelty of it, he has ſo much wit in his anger, as to conceal that, and (as S. *Stephen* ſays of his predeceſſor, that he *dealt ſubtilly with our kindred*, *Acts* 7. 19. ſo he) cunningly ſuggeſts his other fear, leſt if their hands were not at work, their heads would: For where there are a great many, and they have nothing to do, 'tis to be fear'd they will be doing miſchief. Whence, ſays he, *Behold, the people of the land are many,* πολυπληθεῖς, *and ye make them reſt from their burdens.* This he reckoned as dangerous to his State and Kingdom, and therefore will be ſure to find them work enough, thereby to take off their minds and thoughts from any contrivances againſt himſelf: And when any complaints are made to him of the unreaſonableneſs and barbarity of his Taskmaſters, he puts them by with a σχολάζετε, *ye are idle, ye are idle*, *Verſe* 17. twitting them hereby

with the solemnity of their Septenary rest, which they had sometimes formerly enjoyed. For so long as *Joseph* lasted, and the memory of his good services unto *Egypt* was fresh upon their Kings, no doubt but the *Israelites* enjoyed the liberty and priviledges of their own Religion. But when Kings arose, which knew not *Joseph* (and *Busiris* was the man now, they say, who and whose Altars are famous for the slaughter of strangers, and that agrees well enough with this *Pharaoh's* cruell usage of the *Israelites*) then they call'd in their former favors, and, as their enmity and fears prompted them, sought all means to destroy them; one amongst which was the withholding from them all opportunities of serving their God. Whence 'tis we so often find in *Moses's* errand to *Pharaoh*, *Let my People go*, this subjoyn'd as a reason or ground thereof, *That they* * *may serve me*, and sometimes, that ‖ *they may hold a Feast to me*, and another while, * *that they may Sacrifice unto me*: All which was denied to them in *Egypt* by the latter Kings thereof.

* Exod. 8. 1. & 7. 16. 4. 23. 9. 1.
‖ Exod. 5. 1.
* Exod. 5. 3.

There is one thing more that would be thought upon, as carrying with it some probable eviction of the Patriarchs holy regard unto the Seventh day, and that is, the early place this notion had amongst the Pagans and Idolaters of elder times. To which purpose I need not tell you, that in *Athana-*

Athanasius's time we find *Septimi diei solennitatem à Paganis fuisse admissam, & usu receptam:* They are *Casaubon*'s words in his *Animadv. on Suet. l. 1. viz.* That Pagans did usually solemnize the Seventh day. Nor what *Clemens Alex.* says, τὴν ἑβδόμην ἱερὰν οὐ μόνον οἱ Ἑβραῖοι, ἀλλὰ καὶ οἱ Ἕλληνες ἴσασι. Not only the *Hebrews* but *Greeks* acknowledge the Seventh day Sacred. Nor, that *Eusebius* says the same, *Lib. 13. de Præp. Evang.* whence some would derive the word σέβω *sanctè observo* from שבע, which signifies *Seven*, because the Seventh day was a day of more peculiar worship (if they had fetch'd the *English* word *seven* from the *Hebrew* שבע, I think they had done better) for we have older testimonies than these, and more significant in the present case, being such as will not be satisfied by objecting the *Hellenists* and their Bible. And they are some of the old Poets (and * Poesie was the earliest writing amongst the Nations) *Homer* and *Linus*, *Callimachus* and *Hesiod*, who all of them look on the Seventh as an extraordinary day. The Verses may be seen in *Eusebius* and *Clemens*, or nearer hand and more easily in Dr. *Heylin*'s Hist. of the Sabbath. They call the Seventh day, ἱερὸν ἦμαρ, an Holy day,

Athan. Epist. ad Afric.

Strom. 5.

* Strabo *tells us of a people in* Spain, *that had* ποιήματα καὶ νόμους ἐμμέτρους ἑξακισχιλίων ἐστῶν, ὥς φασι. *Poems and Metrical Laws of 6000 years standing, as they say.* Geog. l. 3.

day, and tell us, that thereon were all things finished, *&c.* Now these notices cannot well be supposed to have come to them any other way, than from the Patriarchs originally: For what *Aristobulus* in *Eusebius* replies, that the Poets had consulted with the Holy Bible, and from thence sucked this knowledge, can in no wise be admitted, forasmuch as the Bible could not be consulted by them, while it was only in its unintelligible *Hebrew*, and so it was in the days of *Homer* and *Hesiod*, who were long before the LXXII. and their translation thereof into *Greek*. So that though Dr. *Heylin* approve of *Aristobulus*'s account, saying, it well might be, yet the reason he gives, *viz.* That *Homer* flourished about 500 years after *Moses*'s death, plainly shews, that it might not be. For *Moses*'s writings lay locked up from the world, not only by the *Hebrew* Language then untranslated, but also by the care of the *Jews* to conceal their mysteries from the prophane Nations, unto whom they were not so free and communicative, as to impart of that which they judg'd their own monopoly, yea, and gloried in the ingrosment among themselves. It remains then, that the notices of the Seventh day amongst the Heathen came to them originally from the Patriarchs, whose off-spring in their several dispersions carried along with them some remembrances of the true Religion, which abode with them afterward, though sadly

Hist. Sabb. Part. 1. p. 80.

sadly sullied and corrupted with idololatrical mixtures. For we cannot but think, that the sons of *Japhet* and *Ham* were as well acquainted with the practice of their Fathers, as the sons of *Shem*: That *Ishmael* and *Esau* knew the observances of *Abraham* and *Isaac*, as well as *Isaac* and *Jacob*: and if so, what principles they had received from their several progenitors, we may reasonably suppose they carried along with them in some sort, at least unto their distinct Plantations and Countries, whence they were handed down by Tradition unto their succeeding Generations. And thus may we understand *Josephus* *, where he says, that their Religion, and particularly their weekly rest, was got in among the *Barbarians*, ἐκ μακρῦ. By the same means some other observances also of the Patriarchs got room among the Heathen, as Sacrifices and Oblations, which begun with the first people of the world, and from them were derived down to others *. And thus also from the posterity of *Abraham* was circumcision likewise brought into use with several people, as the *Æthiopians*, *Egyptians*, *Troglodytes*, *Colchians*. The *Troglodytes* are all circumci-

* *L. 2. contr. Ap.*

* *Hence the custom of paying Tithes among the Heathen,* τὰ ἐκ τῶν πολεμίων ληφθέντα ἐδεκατεύοντο θεοῖς. Suidas: *Whence, says he,* δεκατεῦσαι *signifies properly* καθιερῶσαι. *This came from* Abraham, *who is a Tith* (i. e) *the Tenth from* Noah, *paid the Tenth,* Gen. 14 Heb. 7. *and from* Jacob, Gen. 28. ult.

circumcised in like manner as the *Egyptians*, says *Diodorus* * *Siculus*: Yea, that Author makes it an argument, that the *Colchians* were originally of *Egypt*, because they used Circumcision as the *Egyptians* did. Yea, and *Clemens* ‖ *Alex.* relates *Pythagoras* to have received Circumcision, ἵνα εἰς τὰ ἄδυτα κατελθὼν, τὴν μυστικὴν παρ' Αἰγυπτίων ἐκμάθοι φιλοσοφίαν, *viz.* that he might have the more liberty allowed him of learning the *Egyptians* Rites and Religion. Whence 'tis that the Rabbins teach, if a Proselyte of righteousness be already circumcised before his conversion to *Judaism*, yet bloud must be fetch'd (דם ברית the bloud of the Covenant) out of the cicatrice of the former Circumcision. But the Heathen world did not receive so much from the Patriarchs at first, but the *Jews* in after times took up as much from them; hence their Idolatrous practices and worships, wherein they would be like the Nations round about; hence got in that opinion * of the Soul's pre-existence from the *Platonists*, and of the transmigration of Souls (which they call'd גלגול נשמות) from the *Pythagoreans*: Though *Buxtorf* thinks they were wiser, and did not intend the literal sence, but allegorical. But I am aware of this

* Τὰ αἰδοῖα οἱ Τρωγλοδύται Θραπλησίως Αἰγυπτίοις περιτέμνονται. *L.* 3. *vid. Fuller. Misc. Sacr. l.* 2. *Strabo, l.* 16.

‖ *Strom.* 1.

* *Selden. de Jur. Nat. l.* 2. *c.* 4.

this digreſſion, and therefore return. The ſumm of this Paragraph is, That ſince the Heathen receiv'd their notices of the Seventh day from the Patriarchs, the Patriarchs muſt reaſonably be ſuppos'd to have obſerved it themſelves.

But we have no great need of this kind of arguing; for if the Sabbath was inſtituted from the beginning, (as ſeems evident from the foregoing diſcourſe) then, I think, we need not doubt of the Fathers obſervation thereof, though ſo little be ſaid of it in *Geneſis*. For this is one objection againſt us, that had they kept the Seventh day, *Moſes* would not have been ſo ſilent herein in his firſt Book. I anſwer, this follows not: For firſt of all, *Moſes*'s buſineſs was ſomething elſe, and that which was his buſineſs, he is very brief and quick in the relation of; before the flood we have little elſe, but the names of perſons, and how long they lived: After the flood the moſt we have is concerning three Perſons, *Abraham*, *Jacob* and *Joſeph*, and but little of them conſidering the years they lived. And then ſecondly, as

* *Strabo* ſays in defence of *Homer* for omitting the mention of *Nilus*, and his ſeven mouths, *viz.* that he might do it διὰ τὸ γνώριμον, becauſe they were notoriouſly known to all; ſo may I in the preſent caſe: *Moſes* mentions not the Patriarchs obſervation of the Seventh day, it being a thing whereof there was no need, the celebration of that day having been in conſtant

* *Geogr. l.* 1.

stant use among them from the beginning. But thirdly, There are many other things not recorded in *Genesis* and other Scripture, which yet we must believe to have been for all that. We read of Sacrifices, but nothing of their Institution: Were they not therefore instituted? Or if it be said that the Law of Nature taught them this (for so *Aristot.* θύειν φυσικόν ἐστι *) I ask again, who taught them the difference of clean and unclean beasts? for so were beasts differenced (whence their diverse use, *Gen.* 7. 2.) but when, where, and to whom God set out the distinction, is no where recorded, yet was it surely done. That one brother should raise up seed to another by the wife of the deceased, is very plain from *Gen.* 38. 8, 9. otherwise why should *Judah* give it in charge to *Onan*? and how should *Onan* else know, that the seed should not be his? but the appointment of the Law is no where registred: Shall we therefore say, 'twas never given? Sure, God was so much displeased with the transgressor of it, that he slew him. So in the New Testament we no where read, that the Apostles used the Lords Prayer, shall we therefore think they did not use it? Rather from *Christ*'s Command, Pray thus, we assure our selves of their practice. And thus we read not of the Fathers keeping the Seventh

* *And* Chryl. *of* Abel, οὐ παρὰ πνὸς μαθὼν, ἀλλ' οἴκοθεν καὶ παρὰ τοῦ συνειδότος διδαχθεὶς, τὴν θυσίαν ἐκείνην ἀνήνεγκε. *Hom.* 12. *ad Pop. Antioch.*

venth day, did they not therefore keep it? From non-recording to non-being is no consequence *. From the use of the former things we collect their appointment, and from the appointment of the *Sabbath* we conclude of its use.

* μοχθηρῷ σημείῳ χρῆται πᾶς, ὅτι ἐκ τοῦ μὴ λέγεσθαί τι ἀγνοεῖσθαι ἐκεῖνο — τεκμαιρόμενος. *Strab. l. 12.*

It is objected again against the former discourse, that some of the Primitive Fathers of the Christian Church do say, that there was no Sabbatizing among the Patriarchs; and their testimonies are gathered up and exhibited here-against by the learned Dr. *Heylin*. To this I return in three words, (1.) Though no man love those Holy Fathers of the Church more than my self (they being part of the greatest pleasure of my life) yet I think I may without derogation from their wisdom or learning, or the age wherein they lived, say, that they knew no more what the Patriarchs did in *Genesis* than we do now: They having no other writings elder than those of *Moses*, to acquaint them herewith, and those we have in as ample manner our selves. (2.) What some of them say in this matter (for they are but few, whose testimonies are produc'd) seems only to proceed from the appearance of the History, which in express terms says nothing of it. So that when they say, that any of the Patriarchs did not keep the *Sabbath*, their meaning may be, that it is not recorded of them

them that they did: For so that is said not to be, which is not expres'd, even by S. *Paul* himself, *Heb.* 7. 3. where *Melchisedech* is said to be ἀπάτωρ, ἀμήτωρ &c. διὰ τὸ μὴ γεγράφθαι, or, τὸ μὴ ἱστορεῖσθαι τὴν γενεάν. So *Chrysost. in locum*: because neither his Father, nor his Mother, nor Genealogy, nor Birth, nor Death are recorded by *Moses*. Of the same mind is *Athanasius*, ἀπάτωρ λέγεται, διὰ τὸ μὴ εὑρίσκεσθαί τινα, μήτε γενεάν, μήτε δὲ γενεαλογίαν, μήτε — and *Eusebius*, who expounds what is said thus negatively of him, κατὰ τὴν ἱστορίαν, (*i. e.*) forasmuch as appears from History. * *Suidas* gives a reason of the omission of his Genealogy, *viz.* because being of *Canaanitish* race it would have been uncomely to have placed him, a man of high sanctity, in so wicked a line as that of his Ancestors. But both he and every one else make account he had a Father and Mother, and a time to be born, and a time to dye. Yea, he tells us something of his Pedegree, and how many years he reigned too: Which do also the *Arabians*, and from them the Immortal * Chaplain of *Christ-Church Oxon.* but they make him to be of *Abraham*'s line. Now this person S. *Paul* speaks of *sotto* ‖ *una certa ombra d' eternità* (as the *Italian* notes) as if he had no beginning nor ending, a certain shadow of Eternity, and this *per ombreggiare la vera eternità di Christo*,

* *Suid. in voce* Μελχισεδέκ.

* *F. G. Epist. to the Reader before his notes on Script.*

‖ *Diodati in loc.*

ſte, to repreſent hereby after a ſort the Eternity of *Chriſt*; and ſo perhaps may ſome of the Ancients ſpeak of the *Sabbath*, as of a thing that was not, becauſe the celebration thereof is not particularly recorded. But (3.) It may happily be a return ſatisfactory enough unto the teſtimonies of the Fathers, to ſay, that they mean and ſpeak of the *Jewiſh* Sabbath, and its attendant Rites, which were ſuperadded afterward under *Moſes*; thus it's truly ſaid, the Patriarchs did not Sabbatize, that is, Judaically and Ritually; foraſmuch as their obſervation of the Seventh day was more plain and ſimple, devoid of Ceremony, and the ſevere impoſitions of after time. For though we put in for an early inſtitution, we do not however think, that it was injoyned with thoſe ſtrictneſſes and rigours, as it was afterward in the days of *Moſes*. Nay theſe were as unknown to all the Patriarchs before *Moſes*, as Circumciſion was to thoſe before *Abraham*. Whence *Epiphanius* ſays, the Religion of the firſt world was ſomewhat reſembling that among Chriſtians afterward.

This makes way for one Objection more againſt the premiſes, as it doth alſo for its anſwer. The Objection is from *Neh.* 9. 13, 14. *Thou cameſt down alſo upon mount Sinai — and madeſt known unto them thy holy Sabbath, and commandeſt them Precepts, Statutes, and Laws by the hand of Moſes thy ſervant.* Whence it ſhould ſeem, that there was no Sabbath before *Moſes*: But this is eaſily ſatisfied,

tisfied, yea from this very Text it ſelf, which ſpeaks of other Laws as well as the Sabbath, given forth from *Sinai* by the hand of *Moſes*, which yet we muſt neceſſarily grant were long before. Is the Law for honouring Parents *Moſaical*, and did it then commence, becauſe 'twas given forth from Mount *Sinai*? Was there no Law againſt Murder before *Moſes*, becauſe this alſo was given forth in his time, and by his Miniſtry? The Law concerning raiſing up ſeed to ones Brother is appointed *Deut.* 25. 5. and the *Sadducees* do expreſly attribute it unto *Moſes*, *Mat.* 22. 24. *Moſes ſaid, if a Man dye* — and yet we know this Law was in being in the time of the Patriarchs, as was before obſerv'd from *Gen.* 38. 8. Tithes are reckoned by ſome a Legal payment, whereas we know, they were before *Moſes* or his Inſtitutes. *Chriſt* ſays expreſly, that *Moſes* gave them *Circumciſion*, *Joh.* 7. 22. and *Verſe* 23. 'tis called ὁ νόμος Μωσέως, *the Law of Moſes*, and *Acts* 15. 1. ἔθος Μωϋσέως, *the manner of Moſes*; and yet we know 'twas given to *Abraham* long before, yea and *Chriſt* himſelf in the ſame 22. *Verſe* tells us, that it was not ἐκ τῆς Μωσέως, ἀλλ' ἐκ τῶν πατέρων, *of Moſes, but of the Fathers*. The meaning then in this and the former Laws is, that they were renew'd and given forth afreſh under *Moſes*; and becauſe by his hand they receiv'd a revival, they are therefore ſaid to be his. So was the *Sabbath* given forth then, and that with great ſolemnity, and the addition of more

more ceremony and circumstance, yet this hinders not its having been before. Some things were annex'd to it, that had not been before, and that Church was further instructed in the signification and use of it, *Exod.* 31. 13. *Ezek.* 20. 12, 20. But all this may very well be, and yet the thing it self be appointed from the beginning. Those things, which in tract of time, to fit the Polity of *Israel*, were made Legal Prescriptions, many and the maineſt of them were at first Natural Directions. *Mount. Diatrib.* 242. *cap.* 1.

And so much for its original sanctification. Come we now to its after-sanction under *Moses*, which would be a sufficient tye upon us, though we were unresolv'd of the time of its first date: which though we have endeavoured to clear, yet the ground of its observation lies not only therein, but elsewhere also, as we shall see further in the procedure of this discourse. Sure we are, 'tis solemnly and particularly commanded here, and great charge is given concerning it; as we may see by the exactness, particularness, length and strength of this Fourth Commandment, all which are very great in this over they are in the rest. And when God is so earnest, I think it behoves us to be so too. To put an end to this Section (which has lengthened it self beyond my expectation) note we here two things, The necessity of a *Sabbath*, the Particularization of the Day.

The necessity of it lies in the Divine Precept, it being the ordinance of Heaven, and most probably was so from the beginning, as has been shew'd: Whether it was so or no, that it is obligatory upon all men unto the end likewise, will be shewn hereafter. At present I take notice of another thing, to inforce a more attentive heed hereunto, and that is the peculiar Preface which this Commandment has before it, both in *Exod.* 20. and *Deut.* 5. on purpose to oblige our more earnest care hereabout: זכר says he in one place, שמר in another: the LXXII. render them by μὴ σθητι and φύλαξαι, both words of diligence and regard.

Remember, observe or keep * ... *qu. dix.* be very mindful, very careful of what I now enjoyn; observe, take notice hereof, and do it. I am in great earnest in the delivery of it, and I shall strictly eye you in the performance. Wherefore *Remember and observe the day of rest to keep it holy.* The peculiar *Items* in this Commandment seem to require our peculiar observance. And yet as if God had given no such thing in charge, we are very neglectful and careless in this matter. We have forgot *Remembring*, and lost the *keeping* of the *Sabbath.* I see little cause we have to blame the *Papists* for affronting one Precept, when we our selves do the same to another, and seem to make as little of the Fourth, as they do of the Second Commandment: But some say we grant a

* *In the Saxon 'tis* gemyne.

Sabbath,

Sabbath, but are not reſolved of the day, aſſure us of that, and we are ſatisfied.

The reſolution of this caſe is ſo plain in the very words of the Commandment, that I cannot but wonder at the diſſentions that have been, and are ſtill among ſome people concerning it; ſome being for *Saturday*, ſome for *Sunday*, ſome for any day indifferently in it ſelf, and ſome for no day at all: Whereas the preciſe day is preciſely here ſet down, *viz.* the Seventh day, or that day which next follows the Six days of labour with all people. *Remember to keep holy the Sabbath day*: Ay, but which is that? Why it follows, *Verſ.* 9, 10. here's not a word of Saturday, nor of the Seventh day from God's working, nor of any other date, but 'tis plainly expreſs'd the Seventh day after the Six of our working. So that if we do but know, which are the Six working days with any Church or Nation, we certainly know which is the *Sabbath*, *viz.* the next day after, be it what day of the week it will. God by this Commandment binds no people to a ſet day, when to begin their labour, but whenſoever they do begin to obſerve the Seventh there-from as holy unto him; and if the *Jews* kept Saturday, 'twas becauſe they begun their working-days on Sunday: As we beginning our work-days on Munday, obſerve the Sunday, the Seventh there-from. It's not material, I ſhould here enquire, what day of the week was obſerved from *Adam* to *Moſes*, ſome ſay, Saturday, which

therefore was continued afterwards; but that's more than any one knows, neither is it reveal'd what day of the week was the day of God's rest. Neither if it had been revealed could it have been kept alike in different Countries, no, nor in the same Country, I mean *Palestine*, where 'twas sufficiently interrupted by the Sun's station in *Joshuah*'s time, and retrogradation * in *Hezekiah*'s. Some more probably think the Patriarchs kept Sunday, and that God afterward altered it to Saturday, upon their coming out of *Egypt*, which occasioned a new account and beginning of the year. Whether the beginning of the week were changed too, and if so, whether now, or upon the sending of Quails, I list not to enquire. They who do say, that because the Heathen (from the Patriarchs) kept the day of the Sun, God would have *Israel* (prone enough to Idolatry *) do so no more, but observe the day before, as a sign between him and them. And if Saturday was the day of the coming out of *Egypt*, here was a further reason (yea, and of it self alone sufficient) to inforce the observation of that day. Whether, I say, Saturday was the Sabbath at first, or, whether the Patriarch's day, whenever it was, was changed for Saturday under *Moses*, is a disquisition I think not my self at all concerned in: The day that God commands

* *See Mr.* Tho. Chaffee's *Seventh Day Sabbath, printed* 1652.

* *Ay, and to Idolizing the Sun too,* Deut. 17. 3.

commands here in the Decalogue, is the Seventh after Six days of labour, and that with us is Sunday. Both the one and the other are undeniable, and therefore may all ſtrife and contention about the day be for ever hereafter laid to ſleep: For though we keep not the ſelf-ſame day that the *Jews* did, yet we have the ſame Commandment and Authority for our day that they had for * theirs. Well then, to keep no day ſpeaks want of Religion and Holineſs; To keep Saturday argues want of reaſon and underſtanding, it being but the Sixth day of labour with us and all Chriſtendom; and to offer at the keeping of any other day (as they ſay *Calvin* did put in for Thurſday) is a very unreaſonable and ſaucy attempt, foraſmuch as it would make a new beginning of a week never heard of before, ſo that that which is now the Fourth day of work ſhould be the Seventh day of reſt, and alſo caſt reproach upon the whole Chriſtian Church, which hath ever begun the working days with Munday, taking Sunday, the day of Chriſt's Reſurrection, for their day of holy reſt, leſt they ſhould ſeem to Judaize; as the *Jews* did Saturday for theirs, leſt (as ſay ſome) they ſhould ſeem to Paganize. And now, as the Seventh day after Six of labour cannot be diſſabbathed by any power on Earth, becauſe of the Command, ſo neither can the Sunday be turn'd out from being this Seventh day, unleſs there be a greater reaſon exhibited

* *Dod.*

than the Resurrection of *Christ*, and a greater Authority arise than that of the Catholick Church throughout Sixteen hundred years. Neither of which I think will be, till *Jesus* (the true *Noah*) shall give us rest from all the labour and toil of our hand, and our working days return upon us no more, which He hasten in its time.

SECT. III.

The Manner of Celebration.

THE Day is set, what must we now do with it? how spend and dispose of its hours? Not as we list our selves, but (as those devout Women * did) κατὰ τὴν ἐντολὴν, according to the Commandment. For He who commands the day, hath also appointed how it shall be kept: And that's two ways, in resting from the ordinary employments of our particular calling, and in attending on the duties of our general calling: For these two things are meant by the phrases, *Thou shalt not do all work*, and *Remember the day of rest, to keep it holy*.

* *Luc.* 23. ult.

The first thing required of us is, That we call in our selves from the World and worldly businesses. The ancient piety did this betimes; The *Jews* had their preparation, and

and there was no harm in that. * *Josephus* says, that one of the Priests did use to give notice of the approaching *Sabbath*, by a trumpet from a certain Tower in *Jerusalem* the evening before, thereby calling the people from work. Our Progenitors left work at the ringing of a Bell the Eve before, and there was no Judaism in that: but those times are gone. If this Age would but put a restraint upon it self, when the day comes, 'tis what at present I would have. Sure I am, 'tis what all Nations have practised upon their holy and solemn days. * *Strabo* tells us thus, Κοινὸν δὴ τοῦτο καὶ τῶν Ἑλλήνων καὶ τῶν Βαρβάρων ἐστὶ, τὸ τὰς ἱεροποιΐας μετὰ ἀνέσεως ἑορταστικῆς ποιεῖσθαι. *Gracians* and *Barbarians* perform their Sacred Rites, with relaxation from other work; and then gives us the reason hereof, * ἥτε γὰρ ἄνεσις τὴν νοῦν ἀπάγει ἀπὸ τῶν ἀνθρωπικῶν ἀσχολημάτων, καὶ τρέπει πρὸς τὸ θεῖον. Rest and relaxation draw off the mind from humane affairs, and direct it towards the Deity. Whence this care was taken among the *Romans* also, *nè feriis opus fieret*, that no work should be done on holy-days, as *Macrobius*: And for this reason was the Seventh day called *Sabbath*, which word signifies nothing but * rest; The *Italian* Versi-

* *Bell. Judaic.* l. 5. 898.

* *Geogr.* l. 10.

* *Ibid.*

* Σάββατον καὶ τὴν Ἰουδαίων διάλεκτον ἀνάπαυσίς ἐστιν ἀπὸ παντὸς ἔργου. *Joseph* lib. 2. con. *Apion.* Σάββατον, ἀργία, κατάπαυσις, πόνων ἀνάπαυλα. *Suid.* Ἀπραξία, *Greg. Nyss.*

on Translates it well, *il giorno del riposo*, the day of repose: Yea, because on other Festivals also they gave over their common business; they were likewise called *Sabbaths*, (*i. e.*) days of Rest: Σάββατον δὲ πᾶσαν ἑορτὴν ἐκάλουν. *Suid.* Now the interdiction of work upon the Seventh day was not, as some *Cabbalistical* men think, because the Star of *Saturn* is unlucky, but that they resting according to God's example and command, might be the more at leisure to keep it holy, which is the other part of its celebration. But before we come thither, we must satisfie a Question; Is every sort and kind of work prohibited on the Seventh day? No, but only the common works of our several vocations. No trade or occupation is to be used; and so the word מלאכה signifies, and ἔργον too, by which 'tis here Translated, elsewhere in the LXXII. *Gen.* 47. 3. *Pharaoh* asks *Joseph*'s brethren, τί τὸ ἔργον ὑμῶν; which we render, *What is your occupation?* And so the *Arabick* Version has it, *Non facies quicquam ex artibus.* Thou shalt not follow thy particular Art, Craft or Mystery: The Smith must not work on his Anvil, nor the Shooemaker with his Awle, nor the Husbandman with his Plough, nor the Shop-windows of the Grocer, Mercer, &c. be opened. But how industriously soever we prosecute our callings on the Six days before, we must upon the Seventh

Our old Saxon, pærte dæg, *Rest-day: ἡ ἀνάπαυσις. Greg. Nyss. de vit. Mos.*

Seventh ſet all by, and ceaſe from manual operations. This does not at all forbid other works, ſuch as are the works of *neceſſity* and *mercy*, ſuch as tend to the preſervation of life, our own, or anothers, Man's or Beaſt's; ſuch as may not be done the day before for this day, nor put off beyond this day to the next after it. Whence the Scripture tells, that *God will have mercy and not ſacrifice* (*i.e.* μᾶλλον ἢ, *rather than ſacrifice*) He loves ſacrifice, prayer and praiſe, our holy duties and performances, our aſſemblings together to this end; He likes theſe (I ſay) well enough; but where mercy or neceſſity doth call from theſe, he likes that better at that time. Hence we find Chriſt healing the ſick and diſeas'd on the Sabbath day, and fetching an Argument for his ſo doing from their conſtant practice of watering their Cattle, a merciful and neceſſary work, *Luc.* 13. 15, 16. and that which makes this more reaſonable ſtill, is not only what Chriſt ſays, *Mat.* 12. 8. *The Son of man is Lord even of the Sabbath*, but alſo what he declares as the ground of this Lordſhip, *Mar.* 2. 27. *The Sabbath was made for Man*, (*i. e.* for Man's good and behoof, and benefit, it being his comfort and advantage that God ey'd in the inſtitution of it) *and not Man for the Sabbath.* Therefore *verſe* 28. ſo then the charge againſt working on the Seventh day is againſt working in our ſeveral trades and * occupations only,

* *For the uſe of which no fire was to be kindled, which yet was neceſſary and allowed for other uſes.*

and

and not against any work of necessity, mercy, charity or piety, yea these must be done as we shall see next.

The other part of the celebration of this day lies in those holy exercises, which are proper and suitable thereunto, and is notified to us by the Affirmative part of the Precept. *Remember* ---- ἁγιάζειν αὐτὴν, *to sanctifie, or keep it holy.* God loves not idleness on any day, much less on his *own*, and therefore when he charges, *In it thou shalt do no work*, We must not think, that he means we should sit still, and do nothing, but that we improve our present vacation from worldly business, unto a more diligent attendance on himself, and the spiritual concernments of our own Souls, which is signified to us by the phrase of *keeping it holy*. So that that cessation is in order unto spiritual operation. Neither is it to be thought that *Israel* kept the Commandment, as God would have them, by bare resting from secular business, which yet some say, and that all that was done that day, was done by the Priests, the people having nothing injoyn'd them. No, what's the meaning of *sanctifying or keeping it holy?* is not this something positive and affirmative? and is not this, whatever it be, injoyn'd the people? Further, the *Sabbath* was *an holy Convocation*, *Lev.* 23. 3. What's the meaning of that? and why convocated *i. e.* call'd together, if they had nothing to do? We rather say with him, ἀργίαν μὲν εἶχε τὸ σάββατον, ἀλλὰ τὴν πνευ-

ματικὴν ἐργασίαν πολλαπλασίονα ἐπιτέλουν. *Suid.* They rested indeed from ordinary business, but then they had other business, which was extraordinary, such as contemplating the works of God and Nature, hearing the Law, and meditating thereon, consulting the Levites, Prophets, and Men of God, examining their own manners, *&c.* Some of these things are related of them by *Philo* and *Josephus*: and that they thus exercis'd themselves by *Moses*'s order; and Dr. *Heylin* says *, *For my part I willingly durst assent unto it.* Sure we are, the Prophets were us'd to be repair'd unto, and consulted with on the Sabbath days, 2 *Reg.* 4. 23. and can we think the Levites, who were dispers'd in several Cities among all the Tribes, did not improve the Sabbath day unto the instruction of the people? The Apostle speaks home to this, *Acts* 15. 21. *Moses* hath those who preach him (* κατὰ πόλιν) *in every City*, and this ‖ ἐκ γενεῶν ἀρχαίων, from ancient Generations, being read in the Synagogues, κατὰ πᾶν σάββατον, through every Sabbath. The Doctor aforesaid, who will not allow of any publick reading of the Law till after the Captivity, refers this to the custom of the times since *Ezra*, from whom unto the Apostles he reckons 490 years, but by his leave I think γενεαὶ ἀρχαῖαι will signifie a little more, and walk up beyond that account: οἱ ἀρχαῖοι in the New Testament

* *Hist. Sabb. Part* 1. *c.* 6.

* *Per ogni Citta.* Ital.

‖ *Gia dall' età Antiche*, Ital.

Testament usually referring to the times of *Moses* and the Prophets. And *Josephus* (who knew as well as any man since him) says plainly, that *Moses* ordain'd they should all meet together once a week, to hear and learn the Law: A thing that no other Law-giver hath appointed. Take his own words *, Οὐκ εἰσάπαξ ἀκροασαμένους, οὐδὲ δὶς ἢ πολλάκις, ἀλλ' ἑκάστης ἑβδομάδος τῶν ἔργων ἀφεμένους, ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι, καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν, ὃ δὴ πάντες οἱ νομοθέται ἐοίκασι παραλιπεῖν. The *Psalmist* tells us of Synagogues, *Psal.* 74. 8. כל מועדי *Omnes conventus Dei* (*i.e. Conventuum loca, Synagogas*) so *Buxtorf* renders it, and he understood what he did. Some here after their manner come in with the old figure *Prolepsis*, and say that *David* speaks of this as a thing to come, by the Spirit of Prophecy. Which I am not unwilling to grant, but in the mean while I must believe that there were either Synagogues or something like them in *David*'s time, whose demolition he here predicts, otherwise we make him prophesie the devastation of a Non-Entity. Some such places or Oratories might be where the Levites dwell, or in the Schools and Colledges of the Prophets, fit to receive those, who came to be instructed by them. Whence the *Italian* well renders them, *i luoghi delle rounanze*, places of meeting or congregating together, and so Synagogue signifies. But to leave this dispute (for the fortunes of

* *Lib. 2. contra Apion.*

Greece

Greece don't depend on it) we cannot without being very unreasonable, but grant that the *Israelites* did in some sort or other on the Seventh day more especially apply themselves to holy operations, or at least ought to have done; for how else could they be said *to keep it holy?* Which is a different thing from bare cessation from work, he that rests and no more, keeps but the Sabbath of an Oxe or an Asse; for they also rest as well as he, and does God expect no more from *Israel*, than he does from their Cattle? They must rest indeed, but this is all they can do; they can't remember the Sabbath day to keep it holy, but so must *Israel*, and we too, else we are no better than our Brutes. We must not keep it idly: ἡ τῶν ὄντως ὄντων κτῆσις διὰ ῥαστώνης οὐ περιγίνεται, said the wise * *Pythagorean.* The true Heavenly goods will ne'er be obtain'd by lying in bed, or sitting still, but we must keep it holy (*i. e.* in some godly exercises and operations) according to that resolution of the wiser *Jews.* הַשַּׁבָּת נִתְּנָה לְהָבִין מַעֲשֵׂי חַשֵּׁם וּלְהַגּוֹת בְּתוֹרָתוֹ (*i. e.*) The Sabbath was given to contemplate the works of God, and to meditate in his Law.

* *Demophilus in Sentent.*

To come up then closer to the business of the day, it is not kept as it ought, by bare resting from work, by putting on finer cloaths, or eating better fare than ordinary, (though 'tis fit all these be done) but by a willing, chearful, and pleasurable, but yet serious

serious imployment of our selves in the publick and private duties of our most excellent Religion; For I would not have our devotion dull, *Saturnine* and melancholick, but *Solar*, like the day, joyous and sparkling in all its emanations.

The publick duties are well appointed by our Church in her *Liturgical* Service, that is, the Form and Method of them (for that only is hers) the duties themselves (Praying, Reading, Preaching, Communicating, Baptizing, &c.) being the ordinances of God; and upon these must we give our solemn attendance on God's day in Gods house*. This is the meaning of that phrase, an *holy Convocation* (*Santa raunanza*) in the old Scripture, *viz.* a calling or coming together for holy purposes. Yea, the rest of the Seventh day is to this end, says * *Theophylact*, ὁ νόμος ἐπὶ τούτῳ ἐν τῷ σαββάτῳ ἀργεῖν ἐκέλευσεν, ἵνα σχολάζωσιν οἱ ἄνθρωποι πῇ ἀναγνώσει, συναγόμενοι ἐπὶ τὸ αὐτὸ, that men might attend upon the reading of the Scripture in the Congregation. The very *Mahumetans* have this name for their Friday, * يوم الجمعة (*i.e. dies conventus*, the day of convening, *quo solent convenire ad preces concipiendas & reliqua superstitionis illius mysteria*

* *Call'd therefore* Kyrk (*with us Church*) *from* Κυριακὴ, *because the Lord's day was their Church-day in a special manner.*

* *Theoph. in Marc. 1.*

* *In Lex. Arab. MS. in Archiv. Biblioth. Publ. Cantab.*

mysteria peragenda) as the learned *Bidwell*. Yea, we may learn to go to Church of the Heathen Orator, whom the light of Nature could direct to say, * τίμα τὸ δαιμόνιον ἀεὶ, μάλιστα δὲ μετὰ τῆς πόλεως. Honour the Deity always, but especially with the City, in the general assembly of the people of that place, where thou livest. And well may we take his counsel, for (to give a Christian reason of his no-Heathen advice) if where two or three are gathered together in *Christ*'s name, there he will be in the midst of them: then much more, where two or three score, two or three hundred, two or three thousand are so met together, will he be in the midst of them, and hear their prayers: * μέγα τὸ κοινὸν τῆς ἐκκλησίας δύναιτο.

* *Isocr. ad Demon.*

* *Chrys. in Hom. 3. ad pop. Ant.*

The more private exercises becoming this day, are exhibited to us by several writers, a summary of both publick and private duties we have in the *Thirteenth Canon* of our Church, and I doubt not but their own Christian piety and prudence are sufficient to direct many herein. But because some will read a new Book that will not an old, and some others may want a little guidance in this affair, I shall adventure to name here a few particulars, tending to our Souls health, wherein we shall do well to imploy our Sabbatical hours.

1. And here the first thing I shall offer is, That we call our selves to an account for the

week

week past, how we have spent it, what sins we have committed, what good perform'd, what lusts conquer'd, what progress we have made in Grace, what mercies we have received, what deliverances have been wrought for us, and in short, how it stands with us, and what is the present state of our Souls with God. Where we find we have fail'd and fall'n, and sinn'd against God, or our Neighbour, there to be humbled, and rise again by Repentance; where we find any good done, there to acknowledge God's grace, the doer of all; when we find mercies bestow'd, there to raise our hearts in blessing and praise to his holy name. This had good success with *David*, *Psalm* 119. 59. *I thought on* (or call'd to remembrance) *my ways*, (and when more fit to do this, than when we rest from other things?) *and turned my feet unto thy testimonies.* And this self-examination *Philo* tells us, was one thing that *Moses* injoyn'd the *Israelites* on the Sabbath. Sure we are, *Pythagoras* directed his Scholars to it every day, we then need not think much to do it once a week.

2. Another thing befitting this day, is a grateful remembrance of the Worlds Creation, this was the prime reason of the sanctification of the Seventh day, and therefore 'tis very meet, that we thereon contemplate the wonders of God, and praise him for his Wisdom and Power in the works of Creation, and goodness and bounty to us in giving so many Creatures for our use,

use, and unto our government *; and this will well become Christians, forasmuch as by him, from whom they are denominated, *were all things made*, *John* 1. 3. To this Meditation, let an holy Ejaculation be annexed, That he who made all things would renew the face of the Earth, and bestow a second impression of his Image upon his wastful Creature, Man.

* on vi ɒaʒum Cꝛiꝛt ʒeꝑoꝛhte heoꝑonaꝛ ⁊ eoꝛþan, ꝛæꝛ, anɒ ealle ʒeꝛceaꝛta.

3. A third is the commemoration of the great work of redemption by *Jesus* Christ, who upon this day of the week rose again from the dead. The ancient Church had such a grateful sense of this, and the former particular, that for some time they kept two Sabbath-days in a week on purpose to celebrate both. Τὸ μὲν δημιουργίας ὑπόμνημα· τὸ δὲ ἀναστάσεως. It will well become us, who have but one day solemn and peculiar to both, to exercise our selves thereupon in a thankful remembrance of what God and *Christ* have done for us, praying also that we may have our part in the first Resurrection; that as *Christ* died and rose again for us, so we may likewise dye to sin, and rise again to righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

4. And this is a fourth thing to be superadded unto the former meditations, *viz.* so-

lemn and devout prayer unto God, that he would pardon our past sins, strengthen our present weakness, quicken our dulness, enlighten our darkness, open the mysteries of his word and works to us, and in us; help us in all our spiritual exercises, go with us to the publick assembly, and bless his ordinances unto the end to which they serve, and lead up. Praying also for us (that is, as S. *Paul* speaks) for him that ministers the Heavenly goods to us, that God would give him a door of utterance unto our benefit and edification: As also for all Men, that God would finish their Six working-days, their sore labour and travel in their fall'n nature, and restore them again to rest and peace in his own Heavenly being.

5. Unto Meditation and Prayer, add we Reading of the holy Scriptures, which are God's great Epistle to the World, and the sure rule of Faith and Manners. A portion hereof we should allot unto every day, but to this a double portion, and this we are to do, not only our selves, but to teach and exercise our Children and Family therein also.

6. Several duties there are which relate to our Neighbour, and are very comely on the day of rest, such as visiting the Sick. *Christ* did many of his cures upon this day, and so caus'd them to rest the better. Giving of Alms. The collections for the poor were anciently made on this day, and accordingly S. *Chrysostom* prescribes, *pag.* 42. Reconciling neighbours, and remitting offences, if

occasion

occasion be. Instructing the ignorant, especially those of ones own house; pious conference, whereby we exhort and edifie one another, and provoke one another to love and good works. S. *Chrysostom* (who was himself what he says of S. *Peter*, θερμότερος *) would have men παρακελεύεσθαι ἀλλήλοις, to call upon one another as they came out of the Church, ὅτι θερμῆς οὔσης ἡ ἀκροάσεως, while the word heard is yet warm upon them, and before it cool again through the world's Air, and every one to say to his neighbour, as he goes home, σκόπει καὶ μέμνησο, ὅπως φυλάξῃς τὴν ἐντολήν, i. e. *Look to't neighbour, and remember that you keep the Commandment.* These and such like pious and Christian offices, relating to our Brethren, are very comely and congruous on our Lord's Holy-day.

* *Homil. 12. ad pop. Antioch.*

7. I will add one thing more, which should be much minded by us every Sunday (for I am no servant unto words, no more than unto numbers, or days numbred by them, they are all made for us, and to be serviceable to us) which is, that by Meditation and Prayer, and other holy exercises and operations of grace already receiv'd, we endeavour to get a new supply of Grace and Spiritual strength for the week following. That as we begun with repentance for the sins of the week past, so we end with resolutions of better obedience for that which is coming. לְךָ לְךָ, Go into thy self, and say to thy heart, In such a thing I fail'd the

last week, in such a thing I was too negligent and remiss, such a day I was passionate, intemperate, or the like, such a time omitted my Chapters and Prayers, but too often was overborn by this and the other Lust; Well, I'le take more heed the next week, I'le be more circumspect and wary the next day, I'le look better to thee my heart, better to my tongue, to my hands, to my feet, and not stumble again (if possible) at the same stone. By this means thou wilt have a better account of thy self next Sunday, but herein must not to thy own strength, but beg new incomes of Grace, and fresh supplies of the Spirit, commit thy self and thy cause to God by Prayer, and so thou may'st lye down in peace, and take thy rest in the bosom of Divine love.

This Section will be closed up with a double word of redargution: For there are two sorts of offenders, some against the *Sabbath*, and some against the *Holy-day*.

The offenders against the *Sabbath*, or rest of the day, come first under censure. I no way allow of the superstitious forbearances of the *Jews*, as for roasting an Apple, snatching a Bible out of the fire, catching a Flea, or other such like trivial and ridiculous observances of *Judaizing* people, lest forsooth they should seem to work on the Sabbath-day. But that which is reprehensible here, is, opening the Shop-window, or following ones Trade, though that be down, or, exercising ones self in the constant businesses of

the week, contrary to the expreſs prohibition of God, the great Law-maker, *in it thou ſhalt not do all* (that is, *any*) *work*. Neither may we defend our ſelves, by pretending the urgency of the affair: *Exod.* 34. 21. *In Earing-time, and in Harveſt thou ſhalt reſt.* I don't well know what this Verſion of ours means by *Earing-time*. The *Hebrew* word חרישׁ, ſignifies in *Ploughing-time*, whence the *Italian*, *Nel tempo dell' arare*; and Ploughing is in order to Sowing, whence the *Septuagint* renders it τῷ σπόρῳ, *in Seed-time*. Now though Seed-time and Harveſt call for moſt diligence and ſpeed, becauſe of the uncertainty of the weather, and the dependance of the whole year following upon the Fruits thereof, yet *Iſrael* muſt reſt even in Seed-time and Harveſt upon the Seventh day. God knows we may ſpare him that day, and he'l ſee we ſhall be no loſers thereby. The ingenious *Guarini* aſſures this:

Non ſi può perder tempo
Nel far preghi à coloro,
Che commandano a tempo.

Paſt. Fido Act. 3. Scen. 5.

Time can't be loſt in praying to him,
Who hath the ſole command of time.

Meat and Mattins (or as others have it) Prayer and Provender never hinder a journey. I have heard that no Child catches cold from the Baptiſmal water: And I firmly believe that never was any man the poorer

either for paying Tithes (for withholding them many are, and have been) or leaving work on Sunday. Under this censure come all *Fairs* and *Markets*. We find *Nehemiah* sharply chiding for this abuse, and reforming it, *Chap.* 13. 15, 16. Yea, I think it would be no good purpose if there were no Market upon either of the days next the Sabbath; not that the thing is any way unlawful in it self, but because of the evil consequences thereof; some being indispos'd to the holy Sabbath by the excesses of Saturday, and others profaning it by making provision for Monday. The *Jews* forbad Marriage the next day after the Sabbath, lest this should be violated by the preparations for that. To this add travelling and journeying on the Lord's day, a thing utterly forbidden, and yet strangely in use in this Nation at this day, and that for want of *Authority* putting a rub in their way, in every Town and City through which they come.

The offenders against the *Holy-day* are such, who do indeed forbear their weekly work and employment, but then they fail in the positive part of its celebration, they don't keep it holy, nor spend it in such sutable performances, as were lately mentioned. They indeed put on their best Apparel (and 'tis fit they should) but there's no Praying, Reading, Meditating, no self-examining, no sin-repenting, no grace improving, no heavenly thanksgiving. It may be come to Church to shew themselves, or

look

look about and pass away the time, and it may be not, but some on't they sleep away, some on't they eat and drink away, and some on't they sport and play away. Reader! This is not the way to keep a day holy unto the Lord. Hear how * *Ignatius* exhorts the *Magnesians*, Let's not Sabbatize Ἰουδαϊκῶς, *Jewishly*; How's that? by pleasing our selves ἀργείᾳ σώματος ἀνέσει, ὀρχήσει, καὶ κρότοις, that is, in an idle relaxation of the body, dancing, and noises. How then? why πνευματικῶς, spiritually says he, and expounds that by μελέτη νόμου, meditation in the Law. * I wish our place and Nation would think of this, and not waste these Holy-days so idly as they do. We must γεωργεῖν τὴν ψυχήν, as *Chrysostom* speaks, cultivate our Soul, though not our Soil, and γεωργεῖν τὴν οὐρανόν, as the same *golden mouth*, Take pains for Heaven, though not labour in the Earth. Under this rebuke come *Wakes*, *Feasts*, *Pastimes*, and whatever else of similar nature, wherewith Men are taken up: For the Holy-day is hereby profan'd. As working is against its rest, so playing is against its sanctification. I would have the dedication of the Church recounted, but not to the damage of our own Devotion; The Saint also remembred, but not with the neglect of becoming such our selves.

* *Ignat. Epist. ad Magn.*

* *Chrysost.* οὐχὶ συμπόσια ποιοῦντας, οὐδὲ οἶνον ἐκχέοντας, οὐδὲ μεθύοντας, ἀλλὰ τοὺς πτωχοτέρους τῶν ἀδελφῶν ἐν πολλῇ καθιστάντας ἀφθονίᾳ. *Orat. 2. de Eleemos.*

SECT.

SECT. IV.

The Extent of the Obligation.

COME we up now to the persons concern'd in the celebration of this day. Here's a Seventh day to be kept, and to be kept in such a manner: but by whom, and by what sort of persons? are all people oblig'd hereto, or only some? The Text speaks affirmatively, and is very precise in its enumeration. *Thou, thy Son, thy Daughter, Man-servant, Maid-servant, Cattle, Stranger.* Whereby are meant all Persons, Sexes, Ages, Conditions, and Relations whatsoever. All are bound unto the observation of the Lord's day: high and low, rich and poor, governors and governed, young and old, male and female, *Jew* and Gentile: none are exempted here-from, nor have any plea here-against. Thou great Man, thou mean Man, thou Magistrate, thou Citizen, thou Country-man, thou Native, thou Foreiner; Thou, O Man, in particular, who ever thou art! Thou and all that belong to thee. *Thou shalt not do any work, Thou nor thy Son* ----

We will take them in order, and speak of each a little. *Thou*: This is directed to the *head* of every Family, and Community, whether Master, Father, or Magistrate. He being first, is first obliged. But it may be

be demanded where's the Woman, where's the Wife all this while? We do not find her nam'd here in this Catalogue, is not she bound to keep the *Sabbath* as well as the Man? Yes every way. Thou Man and thou Woman, thou Husband and thou Wife, thou Master and thou Mistress. The relations afterward mention'd pertain equally to both, and we must know that the Commandments are all delivered in the *second person singular*, *Thou*, that no one might think him, or her self unspoken to, or unconcerned. But why is not the Wife named as well as the rest of the houshold? I answer, neither is the Husband named in *termino*, but they are both understood in the *Thou*. God will not make two of them by naming them apart, neither should they make two words, one with another. Husband and Wife are one, I'me sure ought to be. They are both included in this little word *Thou*: Which being singular speaks but of one. The Son and Daughter are nam'd distinctly, the Man and Maid-servant distinctly, and severally too; but one word shall serve for the Man and Wife, and that a Monosyllable too, which increases the union. *Thou* is short enough, but the *Greek* and *Latin* are yet shorter, σὺ, *tu*; in all is no disunion or division of speech. But many Couples through their discords and passions are like the *Hebrew Thou*, אַתְּ, which consists of two syllables and odd letters. So are they divided in themselves, and at odds among themselves,

ſelves, variance and ſtrife, ariſing upon every, or rather no occaſion. But here they may learn a better leſſon, and, ſince God hath put them both into one word, live at unity among themſelves, and, as they are one fleſh, ſee that they alſo be of one Spirit. Wherefore let the Husband bear with the infirmities of the Wife, and the Wife ſee that ſhe reverence her Husband; and among other things, that ſhe do not diſturb the obſervation of the *Sabbath*, by making more noiſe in the houſe, than ſhe does in the Text; the tongue muſt *Sabbatize* as well as the hand, and clamorous talking be forborn, as well as laborious working. Neither are they concern'd only for themſelves, but for all under their charge and precincts. The Children and Servants are not here particularly ſpoken unto, but *Thou* art ſpoken to for them all, and *Thou* as the prime perſon that influenceſt upon all the reſt, art to ſee that they do their duty. Parents muſt look to their Children, Maſters to their Servants, Magiſtrates to their People, all Superiors to thoſe who are put under them. They are not very apt unto Religion of themſelves, the more need have they of the good example, yea, and of the coercive authority too of their Governors, who are not only obliged to obſerve the Law of the Lord in their own perſons, but to bring in others (if poſſible) to the ſame uniform obedience, and to provide that thoſe under them do their duty to God as well as to themſelves.

I

I fear there will be a ſad reckoning for the neglect hereof ere long. I can't but mention here the ſpecial concern the Mother has in the Children. Whether the King were good or bad, his Mothers name is ſtill recorded in the Scripture. *And his Mothers name was*---- where it follows, *And he did that which was right in the ſight of the Lord*, what an honour is it to the Mother of that perſon? Where it's ſaid, *And he did that which was evil in the ſight of the Lord*; it ſtands as an everlaſting note of infamy unto the Mother, there nam'd, who bred him up. The like may be ſaid of the Mother of that Blaſphemer, *Levit.* 24. whoſe name is particularly recorded, *Verſe* 11. *And his Mothers name was Shelomith*, &c. And this ſeems to be unto her reproach, that being an *Iſraelitiſh* Woman, ſhe look'd no better unto her Son's education, knowing his Father was an *Egyptian*, and perhaps careleſs of him. This I ſpeak, that that gentle Sex, who have moſt of their Childrens company, and of their affection too, would leave off hugging them to death, *i. e.* of injuring them by over-much fondneſs and indulgence; but rather would emulate King *Lemuel*'s Mother, who taught him the prophecy mentioned *Prov.* 31. 1. and that excellent Woman of whom 'tis ſaid, *Verſe* 27, 28. *She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs. Her Children ariſe up, and call her Bleſſed.* And they are the next, as in the Family, ſo in the Text.

And

And thy Son and thy Daughter, &c. God loves Children, and of such does his Kingdom consist, and therefore does he call for them, and their services betimes: Two things are apt to hinder here, the Parents indulgence and the Childs own youngness. But God's charge is a sufficient preventive of both. Whatever liberty we allow them, they must have none to transgress the Divine Law. That's a cruel affection in Parents, that gives way to their Children to sin. Neither may we object their minority and youngness (as some do) saying, 'tis time enough yet, and what should such little ones do at Church? *Hannah* was of another mind, and brought up her Son *Samuel*, as soon as he was weaned, to the house of the Lord. *And the Child was young*, says the Text, 1 *Sam.* 1. 24. The *Septuagint* calls him τὸ παιδάριον, *a little Child*. The holy *Mary* presented her *babe* betimes unto the Lord in *Jerusalem*, and whenever they went up to the Temple, the *young Child* must go with them, *Luc.* 2. *Eunice* took such early care of *Timothy*: otherwise he had never known the Scriptures from a * Child, as S. *Paul* witnesses of him, 2 *Tim.* 3. 15. Yea, we find the sucking Children at the breasts call'd for, *Joel* 2. 16. The Assembly is defective without them, yea, they seem to be a very considerable part thereof; sure we are, they are the most innocent part of the Congregation, the greatest remains of the Paradi-

* ἀπὸ βρέφους.

Paradiſiacal ſtate, that are yet left in the world, being moſtly to be found in them, and therefore may God have a ſpecial reſpect to them in the Church, yea, and to others there for their ſake. 'Tis *Chryſoſtom* ſays it, upon occaſion of that very Text in *Joel*, *Why does God* (ſays he) *call for ſuch young babes to prayer?* For that very reaſon (anſwers he) *Becauſe they are ſuch.* For whereas the grown Men, and adult perſons have provok'd and exaſperated the Lord, Ἡ τῶν ἁμαρτημάτων ἄπειρος ἡλικία παρακαλείτω τὸν ὀργισθέντα, Let that harmleſs, and (comparatively) ſinleſs age, propitiate the incens'd Deity. And that God has a favourable regard unto ſinful Parents for the ſake of their innocent Children; we are aſſured from *Jonah* 4. *ult.* where the merciful God makes it his argument unto that peevish Prophet, why he would ſpare the great City, *Nineveh*, *viz.* Becauſe there was ſuch a numerous company of Children in it: For ſuch I reckon thoſe ſixſcore thouſand perſons, who could not diſcern between their right hand and their left. It is not in vain then, to bring our Sons and our Daughters to Church along with our ſelves, and as their capacity widens its ſelf, to uſe them unto Reading, and Catechizing at home, and by this means to teach them to diſcern days, as well as hands.

Thy Man-ſervant, and thy Maid-ſervant. Theſe are the next mentioned, and concern'd perſons, who, becauſe they are not

ſui

sui juris, therefore is the *Head* of the house spoke to in their behalf, that they also may keep an holy *rest* unto the Lord, as well as he. And sure the *Israelites* had good reason to allow of this, having been Servants themselves in the land of *Egypt*, and knowing what 'twas to be continually kept to hard labour. *Moses* makes use of this consideration as a farther inforcement of this particular of the Command upon them, *Deut.* 5. 15. And we Christians have, beside the Command of God, and the reason therein contain'd, the equity of the thing it self, which farther obliges us. They have a God to serve, and a Soul to save, as well as we; and 'tis but fit, they should have time to do it. S. *Paul* exhorts hereto, *Col.* 4. 1. *Masters! give unto your Servants,* τὸ δίκαιον, *that which is fit, or just.* And amongst those things, which are such, it is one, that we allow them time to serve God; and another, that we give them rest from their labour, according as we are commanded. It being highly unreasonable, and unjust to deny either. The Apostle gives us to understand, that we also have a Master, as well as they. And such is God's care for them, though the meanest in the Family, that he will undoubtedly call into a strict reckoning all those cruel Masters, who sublimate their despotical power into tyranny, and all manner of unmercifulness.

Thy Cattle. These are our brutal Servants, but must not for all that be used unreasona-

reasonably. The *Jews* call a Festival-day יום טוב, *a good day*, and God will have it so unto the very Beasts of the stall. They by resting from their hard service, must partake of the priviledge and goodness of his day. The Oxe and the Asse are particularly mention'd in *Deut.* 5. and here too in the *Septuagint*, as much as there, because these two were most used, the Oxe for Tillage, and the Asse for Carriage, (the Horse being most us'd in War) But that our Horsemen and Travellers may not think themselves excused, it is there added, *Nor any of thy Cattle, Verse* 14. Now God by this part of the Command teaches us pity and commiseration. A good Man *is*, and every Man *ought*, to be merciful to his Beast: And part of his mercy lies in giving of them rest, then at least, when we are bound to rest our selves. Not but that a Man may ride upon the Sunday, a *Physician* to his *Patient*, any Man to his Church, if the way be long, bad, or himself weak. But as was abovesaid concerning our selves, so we mean about the Cattle, that they rest from their ordinary labour and employments of the week: Provided always, that there be a reserve, for works of *Necessity* and *Mercy*, to our selves or others. And now we may answer the Apostles question in the Affirmative, 1 *Cor.* 9. 9. *Doth God take care for Oxen?* Yes, we see in this Fourth Commandment God takes care for Oxen and Asses too, and all our other working-Cattle likewise.

And

And thy stranger that is within thy gates. This is the next and last person, concerning whom charge is given in this Commandment in גרך *peregrinus tuus, thy stranger that is* — whereby we are to understand, not a few of one Town or City sojourning in another, (for the *Jews* were all obliged and enumerated before) but one of another Nation and People, whom the *Septuagint* therefore calls in this place * προσήλυτος (and no native *Jew* could be call'd a Profelyte) yea, we shall find in the *Septuagint* ‖ *Greek*, that these three words, Αὐτόχθων, Ἐγχώριος, and Ἀδελφὸς, which denote the *Jews*, are contradistinguished and oppos'd unto these three, Ἀλλογενὴς, Προσήλυτος, Πάροικος, which signifie *Gentiles*, or people originally of another Land. By *stranger* then God means any one of * another Nation, cohabiting with, and among the *Jews*, either in their houses, or in their Cities; for that is the meaning of *Within thy gates*, either those of thy house, or these of thy City. Every such person stands bound here to observe the Law of the *Sabbath*. This Fourth Commandment is, as it were, God's Act of Uniformity, reaching to them all,

* ἀεὶ Ἰαραὴλ & προσήλυτος *are oppos'd* Num. 19.10.

‖ Num. 9.14. & cap. 15.13, 14, 15, 16, 29, 30.

* Forestiere *in the Ital. a Foreiner or Forester, i. e. one without, or from abroad:* τὸ προσήλυτος. τὴν ἀλλαχόθεν ἐλθόντα σημαίνει, ἤτοι ἐπιδημήσαντα. *Oecum. in 1 Pet. 1.*

all, and the Rulers of the Cities, and the Heads of houſes were to ſee, that there were no Nonconformiſts among them. Such might not plead, I am of another Country, People, and Intereſt, and I pray have me excus'd. No, this would have wrought diſunion in Religion, which God likes not, and have made way for an *Anarchical* Toleration, and therefore requires an univerſal obſervance of his Law from all together, whether Natives or Foreigners, *Jews* or *Gentiles*. Beſides, a Toleration in this caſe would have caus'd a diſturbance of the Civil order, and much have damnified the *Jews*, if ſtrangers dwelling among them ſhould have been ſuffer'd to work, when they kept holy-day; for (as *Grotius* obſerves) it might have leſſen'd the gain and commodity of the Natives, which had been an unjuſt thing, and therefore intolerable.

And here the Command begins to open it ſelf upon us *Gentiles* of the Chriſtian Church, who were ſometimes Aliens from the Commonwealth of *Iſrael*, and ſtrangers from the Covenants of promiſe, but are now made nigh by the bloud of *Chriſt*, who hath made both one, and broken down the middle wall of partition between us, ſo that we are now within their gates, and that Prophetical benediction of *Noah* become accompliſhed, that God ſhould enlarge *Japhet*, and he dwell in the Tents of *Shem*. The participation of which priviledge was never meant to leſſen, but rather to intend our Religion and

Devotion towards God, in the obſervation of all his righteous Laws.

But if this be thought little argumentative, proceed we unto ſome other evictions of our concern in the Fourth Commandment, for it looks like great preſumption to diminiſh God's * number, and magiſterially to turn the *Decalogue* into an *Ennealogue*.

* Τὰ Ἀκροάματα, Deut. 4. 13. καὶ Λόγους, Deut. 10. 4.

And firſt review we the time of the *Sabbaths* primitive inſtitution, which I have above ſhew'd to be from the beginning, as is clear from *Gen.* 2. where God is ſaid to reſt on the day, after the Six of the Creation, and to *bleſs* and *ſanctifie* it, becauſe he ſo reſted. As alſo from *Exod.* 20. 11. where, unto the promulgation of this Law, with the reaſon thereof drawn from God's own example, 'tis ſuperadded in the end, *Wherefore the Lord bleſſed the Sabbath day, and hallowed it*. But *bleſs* and *hallow* it he never did from *Adam* unto *Moſes*, but only in the ſecond of *Geneſis*. Now though there were ſome obſervances among the *Patriarchs*, which are not now obligatory upon the World: yet what was appointed unto *Adam* with the ſolemnities of benediction and ſanctification, as *this* was, we may fairly judge was not * peculiar unto the *Jewiſh* polity, but equally concerning the whole Humanity, whereof he was the Common Father.

* *The Seventh day was ſanctified from the beginning: The Lord had Al-*

But

tain, before that Aaron *and his Children, yet these were made legal for a season. By that temporary use their Moral right more ancient and eternal formality was not to cease, but to stand up in force again, when the* Gentiles *were to be made the people of the Mount.* Diatrib. pag. 201. lib. 1.

But secondly, come we up to Mount *Sinai* in *Arabia*, and thence we may learn, that as the place was not *Jewish*, but *Gentile* ground, so this *Fourth Precept*, as well as the other, given out there-from, reaches, though the *Jew* first, yet the *Gentile* also.

And this may appear two ways, from its place, and from its reason.

1. *The place* it has, proves it obligatory upon us, *scil.* Not among any *Ceremonial* Injunctions, but amidst those Laws, which we own to be *Moral* and *Perpetual*. Now if those be acknowledged to have power over us *Gentiles*, why should this alone be accounted *Jewish* and *Temporary*? This was given forth at the same time, and with the same dreadful solemnity; was wrote on the same Tables; and put up into the same Ark with the rest, *Deut.* 10. 4, 5. Where then is the difference? and why do we from *David*'s Instrument of * ten strings, whereon we should praise the Lord, take away one? To this two things are answered. 1. That the other Precepts are founded in Nature's Law, and so are become of Universal extent; but that one day in Seven should be kept *holy*, is no dictate of Nature, but a peculiar Injunction to the *Jews*,

* *By which Expositors mean the Decalogue.*

as other Ceremonial Rites were. To this I reply two things, Firſt, That although Nature doth not direct unto the ſetting apart the Seventh part of time for attendance upon God, yet it directs unto the ſegregating of ſome time unto that purpoſe, and who is fitter to ſay, what time that ſhall be, than he who is the God of Nature? Do we think it more reaſonable to ſtand to the arbitrary appointment of variouſly-minded Men? Methinks God's way might be taken as the beſt, and his determination in the caſe ſubmitted to. What if the ſanctification of the Seventh day be not written on the heart? the ſanctification of ſome time is: And he who wrote *this* there, has wrote the other in Tables in * Stone; and why ſhould we not follow the pointing of his finger in one, as well as the other? Can the defects of Natures Law be better ſupplied than by himſelf? and ought not a word from his mouth to ſignifie as much with us, as a ſuggeſtion from natural inſtinct? Or will we ſay, that this appointment ſuted well enough with the *Jewiſh* State, but not with the Chriſtian? that ſome other day were better, or no day, or that it be left unto us to chuſe what day? I trow not. But ſecondly I reply, That a Law may be perpetual, and perpetually obliging, though it be not natural; otherwiſe we muſt take away the Tenth Command-

* *On purpoſe to denote its perpetuity, as ſaith* Abarbanel, *yea, and* Calvin *is no friend to the Sabbath.*

ment

ment alſo, as well as the Fourth, and ſo very wiſely leave but Eight at laſt. That the Tenth Commandment is not of Natures exhibiting, S. *Paul* plainly aſſerts, *Rom.* 7. 7. *I had not known luſt, except the Law had ſaid, Thou ſhalt not Covet.* But he would have known Luſt, had the Law of Nature manifeſted it, for that takes place in all; as *Ariſtotle* ſays, The fire burns in *Gracia* as well as in *Perſia*, becauſe 'tis its Nature to do ſo. It ſeems then 'twas God's poſitive prohibition of Luſt in this Tenth Commandment, and not Natures teaching, that brought you acquainted herewith, and yet does it go for a *Moral* Law, and obligatory upon us, as well as the *Jews*; and they who ſin here-againſt, do it through the prevalency of the fleſhly deſires, and not from any opinion they have, that 'twas a *Jewiſh* Precept, and now abrogated. And this, I hope, will ſatisfie the firſt Objection.

2. 'Tis urged that the Law of the *Sabbath* is meerly *Jewiſh* and *Ceremonial*, foraſmuch as the motive thereunto is peculiar to that Nation, in deliverance from *Egypt*, as appears from *Deut.* 5. 15. *And Remember that thou waſt a ſervant*, &c. To this I reply in three words: 1. That this perſwaſive was not annext to the Fourth Commandment, at its giving forth from Mount *Sinai*; and that theſe words *Deut.* 5. 15. are not God's, but * *Moſes*'s, who in his after-repetition

* *In Deuteron. Moſes propoſuit Decalogum, non de verbo ad verbum ut in Monte Sinai promulgatus fuit, ſed*

quoad sensum & verba præcipua, quibusdam amissis, quibusdam nonnunquam interpretamenti vice additis, & insertis. Buxtorf. Dissert. de Decal.

on of the Law to them, thought fit to affix this remembrance of their own servile condition in *Egypt*, as a superadded argument, why their Servants should rest as well as themselves. 2. Though this circumstance has a peculiar respect to the *Jewish* Nation, yet it no ways contracts the concernment of the Command it self. For a general Law may be press'd on a particular people by considerations peculiar to that people. So the Law of kindness unto strangers was urg'd upon the *Jews*, from the remembrance, *that themselves had been strangers in Egypt*, *Levit.* 19. 33, 34. *Deut.* 10. 19. Is this Law therefore nothing to us? because that was a reason to them, or, may we be vexatious and surly to strangers, because we were never in *Israel*'s condition? But thirdly, If this way of reasoning be good, we may quarrel with some other grand and uncontroverted commands, as well as with this. The *Fifth* hath a motive affix'd to it proper * to the *Jews*, may we therefore take away its morality and obligatory power upon us? *The first* is usher'd in by a † Preface peculiarly respecting them, is it therefore Ceremonial and Temporary? This is a way to lessen the number of the Commandments to purpose,

* *That thy days may be long, &c.*

† *I am the Lord thy God which brought, &c.*

purpoſe; yea, if that Prologue relate to the whole Decalogue following (as ſome think it does) we may call back the late times of Fanatick zeal, wipe off all the Commandments from our Church-walls, turn them out of our Church-Service, no more beg pardon for their violation, or in order to their obſervation. The annexation then of any particular motive to a command, does not make the command particular too, as will further appear in our Law of the *Sabbath*, from the conſideration of the reaſon given for it, which is the next argument to prove our ſelves under its obligation.

2. The reaſon of the *Sabbaths* Inſtitution we have in the Command it ſelf, and 'tis taken from God's own example. *For in Six days*, &c. *and reſted the Seventh.* This was the original ground of the day; God tells us ſo himſelf. That other *of their deliverance from Egypt*, was made uſe of by *Moſes* afterward, only as a farther inducement to the better obſervation hereof, and look'd back but a little way; whereas the primary reaſon of it looks back as far as the Creation. Now will any man ſay, that this is a *Jewiſh* reaſon, for is there any thing in it that confines it to them alone? Are not the *Gentiles* as much concern'd in the Creation as they? as much bound to follow the Divine pattern as they? as much in *Adam*'s loins as they? Well, the reaſon of the Law being of Univerſal extent, the Law it ſelf may fairly be judged to be ſo too. Nay, the Reverend

and excellently learn'd, and pious Bishop *Lake* goes farther, and lays it down for a rule *, that if a Law, which in the institution thereof, was National to the *Jews*, in the equity of it be *Oecumenical*; every Christian Nation is bound to give it a revivor, though they may vary the punishment, as they find it expedient for their state. So that were the Fourth Commandment *Judaical*, as is pretended, yet the reason that's given of it, being of so wide an extent, does in this Father's judgment, gather up us also into an obligation to its obedience. And why should not a general Reason widen a particular Command, as well as a general Command stretch it self beyond the straitness of a particular Reason, as I have shew'd it does?

* *Sermon on Levit.* 24. 15, 16.

From the premises I hope all persons enumerated in the Commandment, will find reason to think themselves concern'd to obey it, both Superiors and Inferiors too. These latter are too many of them like the profane Commons of *Russia*, who think that Gentlemen are only obliged to keep the *Sabbath*; and that 'tis enough in matters of understanding, that God and their great *Duke* do know them. Thus many Parishioners imagine that their Minister, Children that their Parents, and Servants that their Masters are charg'd by the Commandments of God, but that themselves are taken little notice of, because of their meanness, and young-

youngneſs, whereas all are particularly bound to their good behaviour. What if you are Children, and under Age? You are nevertheleſs under the Law for that, nay, rather are the more under it, whether ye be Male or Female. Yea, in this Fourth Commandment you are with a more particular mention, than your very Parents; for they are put both into one word *Thou*. But ſo are not ye, as it might have been, *Thou, nor thy Children*. But ye are named diſtinctly, *Nor thy Son, nor thy Daughter*. And then for you that are Servants, know ye, that how little ſoever you are regarded in this World, God, who is no reſpecter of perſons, minds you as well as others; and gives particular charge here, as you ſee concerning the *Man-ſervant* and the *Maid-ſervant*. And how can you better expreſs that thankfulneſs to him, for giving you this Reſting-day from the toils and ſervilities of the week, than by a free and chearful attendance upon the nobler concerns of your better part? But becauſe there are neither of them *ſui juris*, therefore their reſpective Superiors would here be minded concerning them. Maſters! imploy not your Servants more than needs muſt, but give them the liberty of waiting upon God; and you Miſtreſſes! ſee that your *Mary*'s be not hindred from ſitting at *Chriſt*'s feet. Parents! bring up your Children along with you to the houſe of the Lord, ſay not, they underſtand nothing; what ſhould they do there? Some of them do underſtand

derſtand ſome things, and are capable of more; uſe them to it, 'tis their Non-attendance that keeps them ſo far back. And for thoſe little ones, that do not underſtand, bring them however, if it may be, preſent them before the Lord, and offer them up to him in the Prayers of the Congregation. And ye Magiſtrates! look to the people under you, for they, who will not give voluntary obedience to the Law of God, muſt be compell'd unto an orderly obedience by the Law of Man; and this you are to ſee to, remembring, that as all perſons are concern'd in the Commandment for themſelves, ſo are ſome perſons (*viz.* Superiors) for others alſo.

SECT. V.

The Reaſon of the Whole.

THE laſt thing in the Commandment is the Reaſon of it, and of all the forementioned particulars therein, expreſs'd in theſe words, *For in Six days the Lord made --- and reſted the Seventh --- wherefore the Lord bleſſed*, &c. Wherein we have the Divine example exhibited to us, as the Radical and Primevous ground of the Sabbatical day. God did thus himſelf, wrought Six days, and reſted on the Seventh, (that is) from

from the works of the Creation; for he ſtill intends the work of preſervation, and providence, and government of the world, according to that of the * Evangeliſt, *My Father worketh hitherto* ---- but from making the Syſteme of Heaven and Earth with all Creatures therein, he reſted on the Seventh day, and this ceſſation of his was the very reaſon of its Sanction and Sanctification.

* *Joh.* 5. 17. & I work.

Now this ground here given of the day, teaches us four things, The non-Eternity of the World, the original of Hell, the power of God, and the duty of Man. For I promis'd in the Title page, *An Expoſition of the Fourth Commandment.*

1. That the World was not from Eternity, plainly appears hence; and particularly from the Verb of action, denoting what God did, ἐποίησε, *The Lord made Heaven and Earth*, &c. They were not always then, but a time there was, wherein they began firſt to exiſt; and this firſt exiſtence was not through any ſpontaneous or accidental motion of their own, or any of their parts (for how ſhould that move which was not?) but through the Almighty operation of God, bringing them forth out of Non-Entity into Being, as is here aſſerted. Some indeed of the ancient Philoſophers taught otherwiſe, and our modern Atheiſts think otherwiſe now, *ſcil. That the World was Eternal.* But we have a greater than *Ariſtotle*, or *Democritus* here; the learned *Moſes*,

Moses, yea, the Maker of the World tells us in the Text, 'twas ποιήσις, *made*, and by himself. Yea, 'tis the first thing the first writer acquaints us withal in his writings, *Gen.* 1. Ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. And it seems to be one of the great businesses of the *Sabbath*, to commemorate the *Making* of the Universe; as if God had intended that day for a confutation of the vain *Peripatetick* and *Epicurean* Philosophy.

2. We have hence some account of the original of Hell, by way of Negation at least, that 'twas not from the beginning, nor from God. This is deducible from the enumeration of the things which were made, *Heaven and Earth, the Sea, and all that in them is.* Heaven, with all its Angels, Stars, Planets, Meteors, &c. Earth with all its Animals, Vegetables, and Minerals. The Sea with all its Fishes. Τρίχθα δίδασκει ἅπαντα. Here's no mention made of Hell; sure God did not make that. Who then? or what gave Hell its Being? Sin, my good Reader: Hell is the fruit, effect or product of sin, sins creature, and Sin ours, and Satans together. God made Angels but not Devils; Men, but not sinners; Heaven, Earth and Sea, but not Hell: This is the work of our own hands. We with the Prince of darkness have digg'd our own Graves, and hollowed the infernal Cells for our own incarceration and torture therein. Whence we may fitly observe, that the Kingdom that is said to be prepared ἀπὸ καταβολῆς

καταβολῆς κόσμου, *Mat.* 25. 34. but the Everlasting fire not so, *Verse* 41. prepar'd indeed, but not from the beginning, nor together with God's Creation. In short, God, I grant, has ordained, that sinners shall dye, but he has not created death. We may thank our selves, and our own Apostasies for that, and all its concomitants and consequents.

3. We are minded here of the wonderful power of God. This meditation arises from the time, wherein he made all things. 'Twas not long he was about them, though one would think that such an Heaven, such an Earth and Sea, with all the variety of Creatures therein, should not be so soon made. The Text, and the Story tell us, all was done in Six days, a little time for the erection of such a Fabrick, but he can bring great matters to pass presently, and though Six days was time little enough for the making and furnishing a whole world, yet if he had pleas'd, he could have done it in less time, in one day, one hour, one minute. But he seems to have taken the foremention'd time for our more orderly meditation upon *his* works, and our more deliberate procedure in our *own*.

This is of comfortable consideration unto God's people in all times of trouble. Be the day never so black, the storm never so vehement, the affliction never so grievous, means of recovery never so hopeless; yet God can quickly change the scene. He that made

made this huge Machin in so short a space, can as easily, as speedily deliver thee O Christian! out of all thy pressures. Ay, but I see no way of escape, no likelihood of amendment; my case looks like desperate and remedileſs. Grant all this, as to thy own eye and judgment; yet the right hand of the Lord doth valiantly, the right hand of the Lord bringeth mighty things to pass. What a dangerous condition were the Disciples in, *Mark* 4. 37, 38. and yet how quickly did *Christ* deliver them? Two words were enough to Wind and Sea, σιώπα, πεφίμωσο, *Verse* 39. for it follows, *And there was a great calm.* A sudden alteration! 'Twas but now λαίλαψ μεγάλη, and now 'tis γαλήνη μεγάλη. A word of the Lord unto that which afflicts thee, lays it presently. But secondly, this is of sad consideration unto the wicked world. As he can soon help, so he can quickly destroy, he that made the world in Six days, can as soon unmake it again. Mind this, ye Scoffers, Atheists, and Sons of *Belial*, who pride themselves in the thoughts of their own security, saying, 2 *Pet.* 3. 4. Here's no sign of a dissolution, nothing visibly tending to a day of Judgment. If such a thing is to be, sure 'tis a great way off at present, and we need not fear it yet. But know O all you daring and presumptuous Souls! that how fair soever the face of things, how firm soever the constitution of things seem to be, God can in a moment bring sudden destruction upon all; yea,

when

when ever he does come, 'twill be when the unwary world thinks little of it.

4. This teaches us the duty of Man, which is to go and do likewise. We have this in the *causal* conjunction, *For in Six days*, &c. and the *wherefore the Lord blessed*, &c. in which expressions God's time of operation, and of cessation there-from, is brought in as the reason of ours, and indeed the Scripture doth every where call us up to a Divine height, proposing the full and unerring pattern of God to us for our imitation. *Be ye pure, merciful, perfect, as your heavenly Father is.* So here, *Six days shalt thou labour*, &c. but sanctifie the Seventh; for God did so. Be as he is; do as he did. I know the world is full of profaneness, and very careless in this respect, but 'twill not serve our turn to say, Other men break it, other Towns, other Cities as well as ours, other neighbours as well as we, we are not the first, nor alone in fault; 'tis the general practice of most; I say, though it be thus, yet this will be no excuse for us: Though others work, play, journey, sleep, tipple; yet we may not, as having an higher, holier, and more commanding example than that of Man (be he never so great, and wise in his own conceit) *viz.* God's own, who rested therein, and upon that score made it a Statute, and an Ordinance for ever, as is hinted in these words, *Wherefore the Lord blessed ---- and sanctified it*, i. e. *Voluit illum nobis esse sacrum & solennem, & cultui suo deditum*,

tum, as *Vatablus*. Not that it is of it self better or holier than the other days, but only with respect to the businesses thereof, and the end, for which 'twas instituted, namely, the Mans good: Whence say the *Rabbins*, The benediction and sanctification of the *Sabbath* return upon the observers thereof, who by so doing become מְבוֹרָכִים and קְדוּשִׁים (i.e. *blessed and sanctified themselves.*) And accordingly *Fagius* observes, that the word *Blessing* with the *Hebrews* signifies *additionem boni*, *He blessed it*, *i. e.* he made it a day of blessing unto Man, a day, whereon he would more especially communicate himself, his grace and goodness unto the obedient observers of Him, and his Word, *i. e.* of his Practice and Precept.

Unto the reason of the command subjoyn we the reasonableness of the thing commanded, *viz. That in every Seven days we dedicate one to him, who has bountifully allowed us the other Six to our selves.* This we have express'd *Ver.* 9, 10. *Six days shalt thou labour, but the Seventh is the Sabbath of the Lord*, &c. Which words we may understand either as *permissive*, Thou hast free liberty to follow the businesses of thy calling, all the week; I don't require thou should'st leave thy Trade and employment, but that thou apply thy self thereto, all the time I have allotted, which is sixfold to what I have appointed for my self. Or as *Preceptive* of care and diligence in our Vocations. *Six days thou shalt labour*, &c. On them thou may'st

may'ſt not ſit ſtill, or give thy ſelf to idleneſs and ſloth, but paſs thy time in the exerciſes of thy honeſt occupation: Only on the Seventh day thou art free there-from. But however we underſtand them, I muſt here (before I proceed) put in three *Caveats* to prevent miſtakes. 1. That theſe words, *Six days ſhalt thou labour*, do not prohibit us reſt upon meet occaſion even on a working-day. The *Sabbath*-day admits of ſome works, and working-days admit of ſome ceſſation: Neither does it follow, that becauſe we muſt work Six days, therefore we may do nothing but work. Some time is allowed for divertiſement, and reſt, and honeſt recreation alſo; and 'tis but what the ſtate of our bodies neceſſarily requires. 2. God does not mean, when he ſays, *Six days ſhalt thou labour*, that we ſhould ſo mind our bodies, as not to think of our Souls at all; we ſhould be ſo intent upon Earth, as not to look up to Heaven, that we ſo eagerly care for our ſelves, as quite to forget him. No, as 'tis not all work, and no play; ſo neither is it all work, and no Prayer. We muſt not preſently run to our worldly buſineſs, as ſoon as we riſe in a morning, without any more ado, but firſt conſult with God and our own hearts; and commit our ſelves and our ways to him in Prayer.

Che ben comincia, hà la metà del opra,
Ne ſi comincio ben, ſe non dal cielo.

Paſt. Fid. Act. 1. Scen. 1.

Who well begins, is half way gone, 'tis said;
But without Prayer no good beginning's made.

We resolve then, that as God has allow'd us part of his own day (to attend upon our selves in the works of necessity and mercy; so he expects (and 'tis but fit) we should give back to him some part of each of our Six days in works of Piety and Religion, the greater part of the day being still reserv'd for our labour, and doing all our work.

3. These words, *Six days shalt thou labour*, forbid not the appointment, nor the observation of Holy-days in the week. For God himself, whose words these are, appointed many, and the *Jewish* Church also some * unto very good purpose. And if ours in the Church of *England* were as piously observ'd, as they were instituted, it would make much for the increase of peace and holiness among us. These words, *Six days*, &c. then are to be understood ὡς ἐπὶ τὸ πολύ, and when there's no lawful impediment thereof, or avocation there-from. Now to resume the reasonableness of the Sabbatical day from hence. God has generally granted us Six days to our selves, for one to himself. Is any thing, can any thing be more just and equitable, than that we give him this one? If he had requir'd more time from us, might he not have done it? Ought we to have grudged it? But since he has call'd but for

* *Purim* Dedication.

one

one in Seven, all the reason in the world wills, that we give it him. Καὶ γὰρ ἐσχάτης ἀγνωμοσύνης ἂν εἴη, πέντε καὶ ἓξ ἡμέρας τοῖς βιωτικοῖς ἀπονέμοντας, τοῖς πνευματικοῖς μηδεμίαν ἡμέραν, μᾶλλον δὲ μηδὲ μικρὸν τῆς ἡμέρας μέρος διδόναι. *Chrys. Hom.* 5. *in Mat.* and elsewhere: πῶς οὐκ ἄτοπον τοὺς μὴν οἰκέτας ἡμῖν κελεύειν ἅπαντα δουλεύειν τὸν χρόνον, ἡμᾶς δὲ μηδὲ τὸν ἐλάττω σχολὴν ἀπονέμειν τῷ Θεῷ; What an high absurdity is it, for us to call upon our Servants to attend upon us at all times, and we our selves attend upon God at none? And will we yet say the commandment is nothing to us? By what art can we evade the force of the reason given for it, or the reasonableness of it? With what heart can we so easily let go the benefits of it? What if 'twas given to the *Jews*? have we not as strong obligation upon us as they? should not we be as willing to be bless'd as they? is it not as just from us, as from them? Why, all the rest of the Commandments were given to them, have we therefore no concern therein? The Apostle tells us, unto them were committed the Oracles of God, *Rom.* 3. 2. and *theirs was the giving of the Law, and the Promises*, and of them *Christ came*, *Rom.* 9. 4, 5. have we therefore nothing to do with the Old Testament? Why then is it urged upon us in the New? have we no share in the promises made to them? Why then does S. *Paul* encourage the *Ephesians* by that annext to the Fifth Commandment? have we not a part in *Christ* as well as they? Yes, the

Apostle to those words, *Of whom as concerning the flesh Christ came*, adds notwithstanding in the same breath, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς, *Who is God over all blessed.* Wherefore to conclude this Section, If nature dictate some time to be set apart for attendance on God, as is granted by all, but says not *what time*, or *how much*, and God, for an Universal reason concerning all the world, expres his limitation of this time, why should it not seem fit he should be obey'd herein? It being also reasonable in it self, and advantageous to us, unless we would give him none at all, which is unnatural, or would be left every Man to himself, which is unreasonable, or think that a Community of Men can appoint better, which is equally absurd? and yet shew I unto you more obliging considerations.

SECT. VI.

Some further Considerations inforcing our Sanctification of the day of Rest.

IF what has been already said in the foregoing Sections, be judg'd to have any weight therein, I am glad for thy sake, *dear Reader!* whose advance in Piety is the thing I aim at in this Discourse. But if through the weakness of the Arguments, or Arguer,

Arguer, there be found little perſwaſiveneſs therein, unto the deſign'd end, then I beg thee out of as true love, as was ever born to thee, impartially to ponder, what remains yet to be ſpoken on this ſubject, that if by any means thou mayeſt be induced to improve this leiſure-day unto a minding of thy God, and thy better part. For which conſideration ſoever of all that have been already, or ſhall be yet urged, prevail with thee hereunto, (whether the Commandment of God or Man; the Inſtitution of the one, or the other; the Univerſal practice of the Church; or the equity of the thing, or thy own intereſt) I ſhall for the preſent acquieſce therein, as having obtain'd my end, which is this, (*viz.*) That having a day of ceſſation from the ordinary buſineſſes of this world, we would imploy it to the beſt advantage in relation to our Soul-concerns, and *dic mihi, Quid melius deſidioſus agas?*

What canſt thou better take unto,
When thou haſt nothing elſe to do?

I ſhall gather up what I have further to offer into theſe two heads, 1. The Univerſal practice of the Church from Apoſtolical times to our own. 2. The Exigency of our own affairs, or juſtice to our ſelves.

1. Not only the *Jewiſh*, but Chriſtian Church alſo ever obſerv'd the Seventh day from their firſt working-day, as an *holy-day* unto the Lord. This will (I think) be

granted by all, so that I little need to summon in the testimonies of Fathers, Edicts of Princes, Decrees of Councils, Usages of particular Churches to prove that assertion. Suffice it us to mind, as followeth briefly, *viz.* The Primitive regards hereto, while the Apostles yet lived, and the continuation of those regards after their deaths throughout the whole Church until now. As *Christ* appear'd unto the Apostles that day, *John* 20. 19, 26. so we find they afterward congregated together on that day for the performance of Divine Offices, *Acts* 20. 7. *When the Disciples came together* --- he speaks of it as of a thing which they us'd customarily to do. Whence S. *Paul* takes the advantage of the day for promoting the poors Collections, both in the Churches of *Galatia* and of *Corinth*, 1 *Cor.* 16. 1, 2. On which place *Chrysostom* tells us, that the Apostle therefore assign'd the first day of the week, because thereon they ceas'd from their labour, and receiv'd the Communion; which things he judg'd would be furtherances of their charity, and that the observation of this day was still continued among them, appears from the advance of its title, which it got afterward, being peculiarly stiled ἡμέρα * Κυριακὴ, the Lords-day, *Rev.* 1. 10. Not only for our Lord's Resurrection thereon, but for its dedication also unto our Lord, and the commemoration of that

* Μίαν τῶν σαββάτων * κυριακὴν ἐκάλεσεν. Chrys. *So also the Arabick Version.*

that his Reſurrection. Two things perchance may here be ſuggeſted againſt our preſent intendment. 1. That however this day might have ſome peculiar regards thereto, and offices perform'd thereon, yet are we not only hereby inforced to receive it as a *Sabbath*, it being the *Firſt* day of the week, and not the *Seventh*, nor the day injoyn'd in the Fourth Commandment. 2. Neither have we any Precept for it, either from *Chriſt* or his Apoſtles in the New Teſtament. To both theſe we reply briefly, as having little of argument in them. And 1. we ſay, that our Lord's-day is indeed call'd the *Firſt* day of the week in the New Teſtament, but 'tis *ſtylo Judaico*, according to the *Jewiſh* ſtile or account, it being the *Firſt* working-day with them. But with us Chriſtians, who begin our labour upon *Munday*, 'tis as much the *Seventh* day as *Saturday* was with them, and as much in the Fourth Commandment alſo. For *that* appoints *Six* days for labour, and the next following for reſt; and this appointment is as much ſatisfied by the *Chriſtian*, as by the *Jewiſh* obſervation. Neither may any change of the day be here objected againſt us, foraſmuch as no ſuch thing was. The *Gentiles* ever kept the ſame day they do, Sunday being their *Sabbath*, ever ſince they knew any. Yea, the *converted Jews* themſelves (it ſeems) never diſown'd the *Chriſtian Sabbath*, though they ſcrupled the abolition of their own; which yet they might have ſpared to do, having

learn'd in their own Schools, that as *Moses* had ordain'd the *old Law*, so the *Messias* should the *new*. As is observ'd to our hand by the learned * *Lightfoot*. But 2. 'tis suggested, that there is no such Law in the New Testament, for the observation of the *Christian Sabbath*. To which I return, that this seems somewhat disingenious, to deny in one place a plain Institution for want of declar'd practice, as in *Genesis*; and in another to reject manifest practice for want of a written Precept, as in the present case: Whereas 'tis more reasonable and candid to infer, as the Patriarchs observance from God's Institution there, so some Institution either by *Christ*, or his Apostles, from the Primitive practice here. But suppose we here was no Precept given anew, would not the *Old* one serve? Yes verily *, well enough for the establishing of the thing, or *being* of a weekly *Sabbath*, as our Lord's Resurrection did for the assigning the particular day of the week.

* *Hor. Hebraic. in primam Epist. ad Corinth.*

* *Christ tells us*, Mat. 5. *he came not to destroy the* Law, *and by the Law, he means the Decalogue, or Ten words, whereof this of the Sabbath is one, is apparent from that Chapter, and that the Primitive Christians had respect unto the Fourth Commandment in this business, seems plain from their Hebdomadal observances; for had they respected only the Resurrection, it's likely they would have made the solemnization of that* annual, *(as were those of his* Nativity, Passion, *and* Ascension*) and not* weekly: *And so should* Easter *alone have paid devotion to the former, as* Christmas, Good-Friday, Holy-Thursday *did to these three later.*

week. And for such assignment upon such grounds, I should think that Apostolical Authority, and practice may be judged sufficient without any more ado. Sure we are, the Churches and Ages after them (incouraged hereunto (no doubt) by them) did ever observe *Sunday* for a weekly *Holy-day*; and what has been the constant practice of the Catholick Church, may not easily be shifted off by us now. Ἑορταζέτω πᾶς φιλόχριστος τὴν κυριακήν· *Ignat. ad Magnes.* προσήκει αὐτὴν τιμᾶν τιμὴν πνευματικήν· says *Chrys.* and how they in the first Centuries did honour it, appears from *Justin Martyr*, who relates the Christians exercises thereon; and from the *great titles* they gave to it. *Ignatius* calls it τὴν ὕπατα πασῶν τῶν ἡμερῶν, the *Lady-day*, or, *Princess* of all days, *Epist. ad Magnes.* and in *Chrysostom* 'tis call'd τῆς ἀνθρωπίνης φύσεως ἁπάσης γενέθλιος, the *birth-day* of the Humanity, and such used to be had in special regard. To object the carelesness of many people in their several generations, is no weakning to our present Discourse; neither is there any consequence from what actually is, to what lawfully may be. The weakness of our Earthly natures is rather an argument, that the thing is from God than otherwise. And I wish, that they who are so loth to converse with Heaven, or their own Souls, one day in a week, would be faithful to themselves as to the Origin hereof. 'Tis past doubt, that if the history of any other Commandment, suppose the Sixth, Seventh, &c.

And

And the regards had thereto, were written from the date thereof until now, we ſhould find the fall'n humanity exceedingly guilty of the breach thereof, and world abounding with Murderers, Adulterers, Thieves, *&c.* as well as with Sabbath-breakers; and that too, though the Laws againſt thoſe ſins be more natural and intrinſick, and that againſt this more poſitive and outward, and ſo judg'd to be leſs obliging. Yet no man in his wits will therefore ſay, that people may do what they do do, or that the force of a Command is leſſened, by being diſobeyed. Thoſe, who were wiſer for themſelves, were ſo alſo for others; and from that devotion which they bear unto God, took care that ſuch as were under them ſhould pay *him* their duty alſo. Hence we find *Conſtantine* making Laws for the ſanctification of the Lords-day, κατ' αὐτὴν (Κυριακὴν) πάντας σχολάζειν ἐνομοθέτησεν· ἐυχαῖς δὲ σχολάζειν, καὶ λιταῖς τὸ θεῖον ἐξιλεῦν. *Niceph. Call.* He (*Conſtantine*) ordain'd, that men ſhould ceaſe work on the Lords-day, and give themſelves to Prayers and Litanies. *Leo* the Emperor alſo enacted, τὴν Κυριακὴν τῶν ἡμερῶν πᾶσιν ἀργεῖσθαι, ἄτρακτόν τε εἶναι, καὶ σεβασμίαν ὡς καὶ τοῖς θείοις Ἀποστόλοις δοκεῖ. *Niceph. lib.* 15. That the *Lady of days* (*Sunday*) *ſhould be a day of reſt, and of holy Worſhip, as alſo ſeem'd good to the Divine Apoſtles.* Whereby it appears he only confirm'd by a new Law, what had been before eſtabliſhed by the Apoſtles, but was now through time and

and corruption ſomewhat decay'd. Our own ancient Kings before the Conqueſt took particular care hereof, and made ſtrict Laws hereabout. *Let the Sabbath be kept from Noon-tide of Saturday, till Munday morn.* *Edgar*'s Fifth Law, and *Canute*'s Fourteenth. *If a Servant work on Sunday by his Lord's Commandment, let him be free, and his Lord pay Thirty ſhillings: If without it, let him be whipt, or pay an anſwerable value. If a freeman work on that day, let him loſe his freedom, or pay Sixty ſhillings: If a Prieſt, let his puniſhment be double.* King *Ina*'s third *Saxon* Law. And ſo alſo runs the Seventh Article of the agreement between King *Edward* and King *Gulfrun*. But to come yet nearer home, thoſe holy Fathers, who compil'd our *Liturgie*, ſhew'd, that great regard ought to be had of our Sabbatical day, by ſubjoyning to the Fourth Commandment the ſame Prayer for Mercy and Grace, which they thought fit to annex to every one of the reſt. *Lord have mercy upon us*, &c. Which Prayer our whole Church ever ſince uſing, does thereby acknowledge her obligation unto the foremention'd obſervance. I know ſomething is repli'd hereto, but to little purpoſe; for 'tis *this Law*, *viz.* the Fourth in the Decalogue, we pray God to encline our hearts to keep, and *by this Law* we are not inforced to mean the *Jewiſh Sabbath*, and their way of keeping of it, or the *Seventh day* from the Creation, as is * unduly ſuggeſted; but *the*

* *Hiſt. Sabb. Par.* 2. *cap.* 8.

day

day after Six days of labour, and *that* with us is *Sunday*, confirm'd to us by the practice of the Christian Church from Apostolical times to our own, Edicts of Princes, Canons of Councils, which alone (to say nothing more of the Command) is of sufficient prevalence to oblige good men to a compliance therewith, especially if we farther consider the respect it bears unto that glorious and wonderful work of God in the Resurrection of our Lord *Jesus* Christ. A thing of that high concernment unto us, as is the justification of our persons, the completion of our Redemption, and the assurance of our Resurrection at the last day. Yea, which, if it had not been, the Apostle tells us what would have been, *scil. Preaching vain, believing vain, the power of sin in the living, the lost estate of the dead*, 1 *Cor.* 15. 14, 17, 18. and would not such a day be celebrated by those, who owne *Christ* for their *head*, and their Saviour? the day ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτειλε, καὶ τὸ θανάτε γέγονε νίκη, *Ignat.* whereon our life arose, and triumph'd gloriously over death and the grave. Why? had we not the constant practice of all the Churches abroad to invite us, the very Constitutions and Laws of our own *Church* and *State*, were enough to inforce us, and that not only to the observation of this particular * Holy-day, for which there's so much reason, but of any other also, that our Governours think fit to appoint for the advancement of Piety?

* *Can. Eccl. Angl.* 13.

2. To

2. To the practice of the Universal Church, add we our own particular need, which of it self, has urgency enough therein to prompt us unto the observance of the Lords-day. We add nothing unto God * by all our services (Ἀνενδεὲς γὰρ τὸ Θεῖον, He wants nothing) but we hereby consult our own good, and answer the requiring of our own affairs. There's an Immortal one within us, and the best part of us, that is to be cared for by us, as to the repair of its decays, the improvement of its graces, the settlement of its present state, and the provision for its future. And does not this require some time, and that that time be peculiar and fitted hereunto? Men are not over-forward to think on these things on the week-days; neither indeed are those days, wherein they let themselves loose unto the worldly businesses, so opportune for spiritual work, that calls rather for retirement and secession from secular concerns, to be minded as it ought; and hereby the Soul becomes both more intent upon, and more chearful in its holy operations. Φαιδροτέρα γίνεται ἡ ψυχὴ ἐκ τῆς ἀνέσεως, *Chrysostom.* Relaxation from the Earthly affairs clears the face of the Soul, and makes the way more open unto Divine enjoyments. Where we read, *In Salem is his Tabernacle, Psal.* 76. 2. the *Septuagint* say, ἐν εἰρήνῃ ὁ τόπος αὐτοῦ, *In peace is his place.* The worldly employ-

* Τῆς δουλείας ἁπάσης ἐκείνῳ μὴν οὐδὲν προστιθείσης εἰς τὸ συμφέρον δὲ πρισταμένης ἡμῖν. *Chrys.*

employments make a noise about us, and we meet not with God, (nay, do we not too often lose him?) in those hurries, but through quiet and rest here-from, we come into a stilness and peaceableness of spirit, and in this peace is God most advantageously found. 'Tis then but justice to our selves, to imploy this spare day in minding our Spiritual and Eternal concerns. Suppose we the Law of the *Old* Testament abrogated, the practice under the *New*, not obliging, all other arguments and reasons whatever of no force and significancy; yet methinks this alone might be cogent enough, forasmuch as it drives on our own interest, than which nothing is usually more dear unto men, and 'tis our highest interest too, being that of our immortal and noblest part, and that which leadeth us to the noblest and most satisfying converses. We spend a world of time upon the body, and its concerns, which are all to cease ere long, and at present are but of a dull and gross nature, yielding a delight according (*scil.*) short, sensual and fleshly; and can we find in our hearts to be so cruel to our selves, as to neglect our Glory, the noble Spirit within us? to allow no time for its improvement and melioration? to think much of a day for the things of Eternity? to deny our selves the most pure and ravishing pleasures, that flow from the exercises of Piety, and communion with God? For I doubt not, but they, who humbly and heartily make the experiment, do find,

find, that usually on the Lords-day, as they are then least imployed, so they then receive the greatest blessings, and the warmest comforts, and that upon this score they have cause to give it the pre-eminence above all other days of the week, on which through fresh ingagements in the world, they sensibly lower themselves, and come down again from that height, to which they had been rais'd upon this. Neither do I think the evening of the day is the only witness of the satisfactions arising in the pious mind, but the evening of life too. Some I have known complain in their sickness of their neglect of the Sabbath; and if the remembrance thereof hath caused such uneasiness to the man afterward, how should not the Conscience of having sanctified that time, be attended with more pleasing and joyous sentiments? Sure we are, the man was never yet to be heard of that repented hereof when he came to dye, as many thousands have done of their carelessnesses and profanations. It remains then, that we be so *just*, as to think our Souls worth spending some time upon, and so *merciful*, as to provide for our own, present and future peace, but neither of these can we be, if we profanely waste that day, which the whole Christian Church throughout the Earth hath ever had an high veneration for.

SECT.

SECT. VII.

THE CONCLUSION.

BY this time, *Dear Reader!* I hope thou dost find some reason for thy regards unto the day of Holy rest, and that the perspicacity of thine own eye, may enable thee yet to see beyond the evidence exhibited by this imperfect hand. For I am so well aware of my own meanness, as not to dare to think, how full soever the arguments are, that they are here fully managed, and to their best advantage; but my incouragement unto these Papers, was a confidence I took up, that the weaknesses of the Writer would be made up by the reasonableness of the Subject, which certainly is so great, that I know not what can be objected against it, as 'tis here pleaded for.

Indeed all the ways of the Lord are rational and righteous, and all his appointments for our own good. Τί ἠυρεσαν ἀδικημα; *What iniquity have your Fathers found in me?* says God in * *Jeremy*: We may indeed challenge the whole profane World, to shew any the least inequality in any of the Injunctions of the Christian Religion, 'tis λογικὴ λατρεία, *reasonable* * *service*,

* *Chap.* 2. 5.

* *Rom.* 12. 1.

vice, all that it requires, and this in particular, whereof we have been speaking, (*viz.*) the dedication of one day in a week unto holy and spiritual operations, is in it self so just and equitable, that, I think no reason in the world can deny it, the carnal mind may dislike it, and perhaps oppose it, and raise greatest numbers against it; but that is rather a confirmation of it, than any derogation * therefrom. Neither is it to the purpose to object the obligation we are under of walking with God every day in the week; this is own'd, but it follows not hence, that we should not more especially attend upon the Heavenly things, when we have more especial time allotted us for so doing. Every day we are to rest from sin, but every day is not a rest from work, and he that considers the aptitude that is in the Earthly works, to infect the mind with a resembling tincture, may be glad sometimes to get loose there-from, and relieve himself with purer converses with the other World; neither will this bring us under the guilt of that superstition, which the Apostle chides the *Galatians* for, *Gal. chap.* 4. 10. Ye observe,

* *Οἱ πλείους κακοὶ is an old saying, and their choice is according to their nature, of the worst things ever. Twas no disparagement (rather commendation) to* Socrates, *what* Calisto *the Harlot told him, viz. That he could draw away none of her followers, but she could all his, if she pleased: And the answer he gave her is home. No wonder, replied he, for thou leadest all down hill, but I to virtue, and that upward.* Ælian.

For he who blames them for such *Gentile* or *Jewish* observances, does himself enjoyn the same people unto peculiar notices of the Lord's-day, 1 *Cor.* 16. 1.

And indeed the day seems to be God's more peculiarly, and by special claim of holy rest. The *Old* Testament calls it *The Sabbath of* (or unto) *the Lord thy God.* The *New* stiles it *the Lords-day*: All days indeed are his, but *this* by more solemn appropriation. And not only so, but chief of all other *Feast-days* too. We have an enumeration of them, *Levit.* 23. but *this* has the preference, and is put down in the first place, *Ver.* 2, 3. Now * *Every devoted thing is most holy unto the Lord*, and cannot be alienated from him without high Sacriledge, which, as 'twas true in * Tithes and Offerings, in the ‖ Temple, in the * spoil of *Jericho*, and other such like Consecrations, so does it as well hold in *dedicated* and *sanctified* time, which, if we spend profanely, we rob God, and devour that which is holy. Whence we find the severest punishments, even death it self, appointed for this sin, *Exod.* 35. 2. which sure ought to beget some veneration and dread in us, considering that as high animadversion attended the violation of this Law, as of any other reckon'd more Natural and Moral.

Levit. 27. 28.

* *Ibid.*
‖ *Mat.* 21. 13.
* *Josh.* 6. 19.

But I haste to a close, and that in three words. 1. Be sure you rest, as from the bu-

sinesses

ſineſſes of the week, ſo from ſin, which is never our buſineſs. Don't do that on this day which is lawful on no day. Shut out pride, dalliance, intemperance, bitterneſs, diſcontent. Keep your minds quiet and calm, that there may be a *Sabbath* in your Soul, a ſtilneſs and reſt among all your Paſſions and Affections. This is the Spirit and myſtery of that injunction, *Exod.* 35. 3. *Ye ſhall kindle no fire* ---- No fire of wrath, ſtrife, and controverſie. Let there be no brawling, nor diſcord, nor heats in any Family, but every one walk in love, and kind-heartedneſs toward another. 2. Reſt not in the outward performance of the duties of the day, but reach after the intrinſick life, and power of godlineſs, to which they have a ſerviceable tendency, and expreſs this life in your converſation all the week after. This (I take it) is the end of all Inſtitutions and Ordinances, (*viz.*) that your hearts may thereby, as by an helpful means, be wrought up to an Uniformity with the Divine Nature. But a great evil I have ſeen under the Sun, (*ſcil.*) the man, who puts on a new appearance this day, frequents the Church, offers up variety of Prayers, hears two or three Sermons, goes through a whole bed-roll of duties and devotions, and yet is not cleans'd from his unrighteouſneſs, but when theſe things are over, comes forth in his wonted ſhape, let's looſe the *old* man, and plainly proves himſelf a ſtranger to the Spirit and power of Religion, which conſiſts

in purity of heart and hand. Now though by this fallacious way of being religious, we make some shift a little to atone our own minds, yet is not God herewith pleas'd, or hereby appeas'd at all. For by this means we frustrate the ends of all outward appointments, namely, the good life, or being good, and doing good. So the Philosopher *, Εὐχαὶ τε καὶ θυσίαι, καὶ τελεταὶ, νόμοι τε διὰ τὸ κωλύειν ἁμαρτάνειν ἐγένοντο. And where this is wanting, we do in vain multiply Oblations, and Sacrifices, inasmuch as they are all spiritless, and without heart; and such were not well lik'd of among *Pagans* themselves. 'Tis nobly spoken by *Demophilus*, * Δῶρα καὶ θυσίαι θεὸν οὐ τιμῶσιν, ἀναθήματα θεὸν οὐ κοσμεῖ, ἀλλὰ τὸ ἔνδοθεν φρόνημα δίκαιον συνάπτει θεῷ, *Gifts, and Sacrifices, and Offerings don't honour, nor glorifie God, but a Divine mind is that which unites us to him indeed.* The same Philosopher again, Ἄδικος κἂν ἑκατόμβας θύῃ πολὺ μᾶλλον ἀσεβέστερος ἐστιν, *The unrighteous man, though he sacrifice Hecatombs, is rather more unholy still.* Much what the same doctrine we have from the Prophet *Isaiah*, Cap. 1. 11, &c. And as little will avail the many services of some Christians, who think to *commute* for the iniquities of the week, with the performances of the Sunday, whereas indeed the duties of the Sunday should derive down righteousness and purity into all the

* Sallust. de Deis & Mundo. Cap. 12.

* Sentent. Pythag.

the operations of the week. 3. Breathe after the Eternal *Sabbath*, *the Saints Everlasting Rest*, to which this life in the body is but the παρασκευή, or preparation. For such a thing the Apostle tells us there is, *Heb.* 4. 9. σαββατισμός, a *Sabbatism*, wherein God's people shall labour no more, sin no more, sorrow no more; but for ever rest from all pain, and evil, and disquietment, and vexation whatsoever. Our present Lord's-day is a little figure of this time and state. And if the pious Soul find so much refreshment in waiting upon God, here in this her low estate, O what infinite sweetness and satisfaction will redound to her from her more close adherence unto, and communion with God! Christians! do you not long for this time? are not your Souls athirst for God? is not your cry, O when shall we come and appear before God? Here you have hard working-days, sore labour, and travel under the Sun, the Devil assaults you, the World hates you, your own evil hearts many times distress you, and crazy bodies discourage you. Can you take up with such a state? are you pleas'd to stay here below in the thorny wilderness? O methinks, we should be enquiring after the day of Redemption, and think long till it dawn upon us. S. *Peter* speaks not only of *looking for, but* * *hastening the coming of the day of God.* There's enough to make us weary of this day of Man. We are here

* Σπεύδοντας παρουσίαν, 2 Pet. 3. 12.

clouded with sin and misery; ah! our vileness is upon us. We like not being here, Lord! because we are so much unlike thee. O come, thou bright and Everlasting day, and break in upon these sad benighted Souls of ours! put an end to this toilsome, and wearisome state, and take us into thy own rest and peace; that our workingedays may never return upon us more, but that we may for ever *Sabbatize* in the Kingdom of God. *Amen. Hallelujah.*

Τέλος σὺν Θεῷ.

A PRAYER
For Saturday Evening.

O MERCIFUL God, in whom I Live, Move, and have my Being, I give thee humble thanks for thy preſervation of me this Day, this Week, and throughout my whole Life unto this preſent Hour, beſeeching thee ever to give me grace to anſwer thy benefactions with ſome ſuitable affections, and to yield up my whole ſelf obediently unto thee, who haſt munificently given me, whatever I am, or have. And as I pray thee to make me thankful for mercies received, ſo alſo make me truly humble and penitent for ſins committed, thoſe of this day, thoſe of this week, thoſe of my whole life, whether they be of wilfulneſs, or of weakneſs, ſuch as I remember, and ſuch as I have forgot. O do thou forget them all, caſt them behind thy back, and let them be, as if they had never been. And as I beg thy removal of my

sin, so thy acceptation of my person, and of this my poor prayer, in and through the beloved *Jesus*. And grant that ever hereafter I may walk before thee in newness of life, through the continued quickenings and invigorations of thy own Spirit. Watch over thy weak and worthless creature this night for good; defend me from all evil from without, from within, from filthy dreams, vain thoughts, and all idle imaginations whatsoever. Vouchsafe some refreshing sleep to my infirm body, some comforts of thy Holy Ghost to my desponding mind; and by both prepare me for the duties of the following day and Sabbath, through *Jesus* Christ my Lord.

Our Father which art in Heaven, &c. Amen.

A Prayer for Sunday Morning.

O MOST blessed and glorious Lord, my God, who hast been pleased to preserve me, thy unworthy creature, this night past, to raise me up to see the light of another day, and Sabbath; and to give me

this liberty of acceſs unto the Throne of Grace at this time; I deſire to bleſs and magnifie thy Name for all thy goodneſs and loving kindneſs vouchſafed to me throughout my whole courſe of life, for all thy protections of me, proviſions for me, and great patience with me. Particularly for the mercies of the laſt week, of this night paſt, and of this preſent morning. O ever make me thankful to thee, as thou art bountiful unto me, and help me to ſhew forth the thankfulneſs of my heart, by the better obedience of my life.

I muſt needs acknowledge, that hitherto both heart and life have been unanſwerable unto the mercies I have received; that I have exceedingly ſinn'd againſt Heaven, and before thee, am no more worthy to be called thy Child, and that 'tis of thy meer mercy I was not long ago conſumed. But, O heavenly Father, ſince it hath pleaſed thee to bring me in ſome meaſure to my ſelf, and haſt put it into my heart to return unto thee, I humbly implore thy acceptance of me, and admittance into thy favour and family again. Thou haſt hitherto ſpared me, notwithſtanding my provocations of thy wrath againſt me; O be pleaſed alſo to pardon him, whom thou haſt ſpared, and forgive him, whom thou haſt forborn. Pardon to me the ſins of every Age, of every Place, however aggravated or circumſtantiated: Particularly the ſins of the week paſt, and all the miſcarriages thereof; which I pray thee lay to my heart, but never to my charge. And

And not only pardon, but purifie and cleanse me from all inherent unrighteousness. Evidence unto me, Good Lord, thy justifications of my person by thy sanctifications of my nature. Mortifie the old man with all his affections and lusts, and raise up the new man in me, let him be the prevailing power and principle in my heart. Thou, who madest all things at first by thy power and wisdom, O be pleased to make me over again, a new creature in Christ *Jesus*, that I may enter into thy rest, and cease from my own works, as thou didst from thine. Thou, who by the Eternal Spirit raisedst up thy blessed Son from the Grave as on this day, O raise up me also by the same Spirit from the death of sin unto the life of righteousness, that as I commemorate his Resurrection, so I may partake with him in the likeness of it. To this end bless unto me this day, with all its Appointments and Ordinances, and lead me up thereby as by a serviceable means, unto the fruition of thy own self. Give me a quiet and composed mind in thy love, fit me with holy thoughts and resolutions, and help me to put those resolutions into practice all the week after. I am now going to thy house; O fill it with thy presence, and my heart with awful regards thereto.

Gather up the minds of the whole assembly into an humble attendance upon thee in thy holy Offices. Open thine ears unto our prayers, and ours to thy word. Bless thy

servant,

servant, whom thou hast made the Minister thereof in this place, and succeed all his labours in the Gospel unto this people. Gather in all Souls, that are yet estranged from thee, both in this Parish, and throughout the Nation, unto the knowledge and love of the truth. Finish transgression every where, and put an end to all enmity, oppression and impostor throughout the Earth. Preserve still, and beautifie yet more thy holy Catholick Church: And to this end bless all Christian Kings, Princes and Governours, especially thy Servant and our dread Sovereign Lord King *Charles*, who as he Reigneth by thee, so grant he may Reign for thee, and that we may all live under him a peaceable and quiet life in all godliness and honesty.

Bless the whole Royal Family, all our Governours Spiritual and Temporal, all Orders and Degrees of Men amongst us whatsoever. Let holiness and love prevail against profaneness and faction in all our communities. Let the Children of affliction receive of thy comforts according to the severalty of their wants. And O may my dear friends, relations, Christian acquaintance and Benefactors ever live in thy sight, and find favour at thy hand, as I have from theirs.

And now, Lord, unto thee do I commend my whole self, unto thy Spirit for my guidance, unto thy power for my protection, unto thy wisdom for my instruction, unto thy goodness for my consolation in life, and

in death. O, reveal thy self to me, and in me, this day, and henceforth unto the end. Never leave letting thy self down into me, till thou hast quite loosened me from sin and self, and wrought me up into such a blessed uniformity with the Divine Nature, as may make me meet for thy Heavenly Kingdom. And all this I beg for *Jesus* Christ's sake.

Our Father which art in Heaven, hallowed, &c. Amen.

A Prayer for Sunday Evening.

O Most Gracious and Merciful Lord, my God, who hast been pleased to allow unto me the priviledges of this day, and now to bring me unto the close hereof, and so admit me yet once more into thy presence; I humbly adore thy goodness and grace to me, the most worthless of all the children of Men, and will ever recount thy loving-kindnesses to me, while I have my being. 'Tis the Lord's doing that I have a room in thy Sanctuary; that I am called to the knowledge of thy Grace, and Faith in thee; that the means of Eternal Life are continued to me, whenas thou mightest have shut me up under ignorance and darkness, as thousands

in

in the world are. Ah, who am I, that thou thus mindeſt me? and what is thy ſervant, that thou thus careſt for him? Bleſs the Lord, O my Soul, and all that is within me bleſs his holy name. And help thou me, O my God, herein; tune my heart to thy praiſe, and ſet all my powers and faculties a going in the exaltation of thy name. Pardon, I pray thee, whatever thou haſt ſeen amiſs in me this day, either in my own houſe, or in thine; the wandrings of my thoughts in prayer, all my ſhortneſſes, weakneſſes, and imperfections in the performance of any duty. Let thy word dwell in me richly, deeply rooted in the ground of my heart, and plentifully ſpringing up there-from unto all the fruits of righteouſneſs in my following life. Make me to thrive continually in the knowledge and love of God, and grant me ſuch freſh ſupplies of thy Grace and holy Spirit, as may enable me to walk more obediently unto thee, and more uniformly with thee the next week, than I did the laſt.

And now, Heavenly Father, I commit my ſelf unto thy gracious care and keeping this night; defend me from all the perils and dangers thereof, and let no evil ariſe up within me, or approach near unto me to hurt me: Refreſh my weak nature with comfortable reſt, and prepare me thereby for the buſineſſes of the following day. Dwell in my heart, in this houſe, in every heart and houſe in this Pariſh, and throughout this Kingdom. Take to thy ſelf the poſſeſſion of thy own

World,

world, and bring in everlasting righteousness through the revelation of *Jesus* Christ.

Our Father which art in Heaven, &c.

The peace of God, which passeth all understanding, ever keep in my heart and mind; and the blessing of God Almighty, Father, Son, and Holy Ghost, be upon me, and remain with me always. *Amen.*

A Prayer for Munday Morning.

O Almighty and most merciful Father, who art the Keeper of *Israel*, and the preserver of men, who hast been graciously pleased to take care of me this night, and to afford unto me the mercies thereof, and of this morning; I give thee hearty thanks for all thy goodness and loving-kindness to me, for the mercies of the day and of the night, of the morning and of the evening, of the Sabbath and of the week; beseeching thee to give me grace so to consider of them, as that I may in some measure walk up answerably to the requirings thereof all my life long. Pardon, I pray thee, whatever thou hast seen amiss in me hitherto, either by day or by night, and enable me by thy grace unto every good word and work for the future.

I am now going about the worldly affairs again, O ever keep up my heart awake unto righteousness, and grant me thy presence throughout all my imployment. Let the blessing of the Lord be upon me this day, and this week following. Thou, who hast safely brought me to the beginning hereof, defend me in the same by thy mighty power, and grant that I fall into no sin, neither run into any kind of danger, but that all my doings may be ordered by thy governance, to do always that which is righteous in thy sight. Strengthen me unto all good, against all evil; help me to do the duties of the day, to resist the temptations of the day, to take up the cross of the day, and so to run the race that is set before me, in well-doing and patient suffering, that in the fulness of time I may attain unto thy heavenly Kingdom.

Bless thy holy Church every where, all our Governors and Superiors in this of *England*, together with all ranks and orders of Men amongst us. Set up thy Throne in every heart. Let all enmity, profaneness and faction come to an end, and let the peace of God, and brotherly love, rule in all our hearts.

Holy Father, into thy hand I commit my self, all my concernments and affairs, all my Relations, Friends and Benefactors; do thou own us, and care for us; who are never well but at thy finding; never safe but under thy protecting.

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And now, Lord, I beg thy Spirit to guide me, thy strength to support me, thy comforts to encourage me, thy grace to prepare me for thy glory. Never leave me to my self, to my own Spirit, Will, Wisdom, or Strength, nor ever give me up to the will of my enemies; But do thou secure me through this World, through Prosperity and Adversity, through Health and Sickness, through Life and Death, unto those Immortal Joys, which thou hast reserved for those who love thy appearing, through *Jesus* Christ our Lord.

Our Father which art in Heaven, hallowed, &c. Amen.

THE END.